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CHILD CULTURE

N. N. RIDDELL

AND

Educational Problems

JOHN T. MILLER

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OF EDUCATION

Child Culture

According to the Laws of Physiological Psychology and Mental Suggestion.

BY

N. N. RIDDELL,

AUTHOR OF

"A CHILD OF LIGHT, OR HEREDITY AND PRENATAL CULTURE CONSIDERED IN THE LIGHT OF THE NEW PSYCHOLOGY," "THE NEW MAN", ETC.

LECTURER ON

HEREDITY, PHYSIOLOGICAL PSYCHOLOGY, PSYCHIC PHENOMENA, INSPIRATION, BRAIN BUILDING AND SOUL GROWTH.

WITH

A Discussion of Educational Problems

BY JOHN T. MILLER.

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PREFACE.

"Child Culture" is an outgrowth of Professor Riddell's little work entitled "Our Little Ones or Two Hundred Points on Family Government." A lady teacher of our State used forty copies of that little work in her Mother's Class with excellent results. In its new form the booklet is greatly improved and will be more valuable to parents and teachers than some much larger books on the same subject.

The thoughts on education through suggestion are valuable and have not received sufficient attention in the education of the past. From the negative side we are familiar enough with the influence of suggestion. The entire scheme of advertising is a process of education of this kind. The neatly decorated shop windows; the loud advertisements of tobacco, liquor, and other evils in public places; the tempting candy displays, —are all means of cultivating the appetites and desires through suggestion. When things evil and harmful are kept out of sight and are not advertised in flaming colors on every hand; when the good and the ennobling is constantly kept in sight and advertised as energetically as the bad has been,—then and not before may we

look for a displacement of vice, crime, and disease. It is safe to predict that marvelous progress will be made in this direction during the present century.

The principles advocated in "Child Culture" are eternal and will be valuable to know and practice in our struggle toward a more perfect system of development.

Mr. Riddell has a national reputation as a lecturer and author. His recent works, "A Child of Light, or Heredity and Prenatal Culture," and "The New Man,' are among the best studies on these subjects. His work is of a high order and is helping many thousands to live a purer and better life. He is doing more than any other man to bring the principles of moral purity before the American people. His success is an indication of the growing interest in this vital problem.

"Child Culture" is Mr. Riddell's most recent work. It is the fruit of many years of hard study and observation on educational principles. His correct analysis of the mind furnishes a solid foundation upon which to build a lasting educational structure. He has reached fundamental principles. The booklet will be valuable to all who have the responsibility of training children.

JOHN T. MILLER.

CHILD CULTURE.

INTRODUCTION.

Standing before us is a ragged, barefooted, freckle faced, blue-eyed boy. Who can tell what latent forces, what slumbering passions, what genius or native goodness lie hidden in that head and heart? There may be the elements of the criminal, the orator, the philosopher, the statesman, or the philanthropist, we do not know. But since his inherent tendencies are subject to modification, susceptible to influence and capable of endless improvement, let us do all we can to direct his energies, develop his genius and make him a manly man.

Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it." Solomon spoke for all ages and all peoples. The thoughts, feelings and desires which dominate a life during the formative period determine its future character and possibilities.

The Catholic Fathers have said, "Give us the first ten years of a child's life and we will show you a Catholic forever." This great truth, long recognized by them, should impress us with the importance of having the early training of a child right.

The child that rocks in the cradle today is the man of tomorrow—the citizen of the future, whose private character and public demeanor are to affect the social, commercial, intellectual and moral status of a commonwealth.

CHILD PSYCHOLOGY.

Until recent years there has been but little systematic child study. Sages, scientists and philosophers have scanned the heavens, fathomed the ocean, delved deep into the earth, scaled the mountains, penetrated the forests, and searched every realm of nature to discover her secrets and make known her laws, facts and forces, while this most important department of nature, this most wonderful life of all lives, has been allowed to hold its secrets and remain an enigma.

Strange that a subject of such vast imprtance should have been so sadly neglected! Even the few excellent books that have been published on the child life have had but a limited sale. All thoughtful parents concede the importance of child culture, but very few make a systematic study of the subject. Many parents are contented to allow their children to grow up without any definite plans for their development. Their idea of family government is merely to correct the child when it violates some law. Their methods are restrictive rather than constructive.

This idea is fundamentally wrong. True, there are times when the child must be curbed, but government and education for the most part should be constructive. The object should be to so direct the propensities, strengthen the mind, purify the affections and develop the moral sentiments as to produce a strong, thoughtful, self-controling character.

THE NEW PSYCHOLOGY.

The new psychology is yet in its infancy, but enough is known of the laws of brain building and soul

growth through mental suggestion to be of priceless value to parents and teachers. During the past fifteen years I have had occasion to employ the principles presented in this booklet in the education and government of thousands of children representing all classes and conditions. I have found it possible, not only to develop the normal child into a strong, beautiful character, but that in most instances even bad hereditary tendencies can be largely overcome and evil acquired traits completely corrected. My enthusiasm on this subject is born of experience and practical results in character building. I firmly believe that the day is not far distant when the incorrigible child will be a thing of the past, and when all well informed parents will be able to develop each of their children into a strong, harmonious character.

HEREDITARY TENDENCIES.

A child is not easy to understand. It is a complex being. Through the laws of heredity it is a product of all preceding generations. Moreover, the acquired characters of one generation are transmitted to a greater or less extent to the next, so that each child has in its native constitution not only the complex character of the race, and the pecularities of its distant ancestors, but qualities peculiar to itself resulting from dual parentage and maternal impressions.

PRENATAL CULTURE.

Prenatal culture is the most important part of our education. The training of every child begins several months before its birth. Maternal impressions are

highly potential in determining the natural gifts and tendencies. Every life is most susceptible to external influences during its formative period. The older we grow the more fixed we become in character, and therefore, the more difficult it is to modify our disposition or increase our mental capacities. Thoughtful parents no longer postpone the education and government of the child until they see some manifest weakness or vicious tendency, but proceed intelligently to *form* the life aright from its inception, thereby making *reformation* unnecessary.*

HEREDITY AND ENVIRONMENTS.

As between heredity and environment it is irrational to say that either is the more important, for since neither can take the place of the other, they are incomparable. Heredity and prenatal conditions supply and determine the natural, physical, mental, and moral, tendencies of every life. Post-natal influences, or environments, develop, direct, modify and if we add the spiritual element, may even transform the inherent tendencies. The well-born child may become a criminal through bad habits and environments, or the viciously inclined lad, although born of criminal stock, if put under proper psychological training in infancy can, in most instances, be developed into a moral character. But the fact that one of these forces may overcome the other is no excuse for the neglect of either. Both the prenatal and post-natal training must be right, to produce the highest type of life.

*For a thorough consideration of this subject, see "A Child of Light, or Heredity and Prenatal Culture Considered in the Light of the New Psychology" by N. N. Riddell, Child of Light Pub. Co., Chicago.

PART I.

THE OBJECT IN VIEW.

The object of all child culture, family government, and education should be to direct and develop the natural attributes of the child so that it may unfold into a strong, beautiful, harmonious character, The ideal should include a strong, healthy body, vigorous character, vigorous energie, normal appetites, pure affec-s tions, lofty ambitions, refined tastes, pronounced normal convictions, a keen intellect, a decided will, a kind forgiving spirit, a deep sense of reverence, an abiding faith in God, and an unfaltering zeal for truth and righteousness.

Not every child can be developed to so high an ideal; but since all are capable of constant improvement, some fast, some slow, we should patiently and persistently employ the best methods available and never be discouraged. The teacher or parent who develops even one child into a noble man or woman lives not in vain. And if God is interested in a falling sparrow, He is certainly not unmindful of those who wisely direct a growing soul.

The parent or teacher who would proceed wisely in the management or education of a child should first analyze self. We all have our pecularities of mind and

disposition which give bias to judgment and largely determine our ways of influencing others. We all live as it were in our strongest faculties, feelings, and sentiments, and are inclined to speak from these, are governed by them, and employ them most fully in the government of others. To illustrate: The very firm, positive parent will govern mainly by firmness; the affectionate parent through the affections; the proud, ambitious parent by appealing to pride; the severe and cruel by punishment and fear; the critical and intellectual by method and order, and the highly conscientious through the sense of honor.

Now, it frequently happens that in following these natural tendencies, we employ the form of government least applicable to the child we are trying to influence. The very firm mother may have a strong willed child, and by the undue exercise of firmness on her part there is continual clash; yet by governing her child by love, its will could be moulded so as to form the controlling element of a beautiful character. The affectionate mother may have the management of a loving child that is sadly deficient in will power and self-control, and by always appealing to the affections she strengthens them unduly and leaves the will weak and wavering. The severe parent will make a coward of the child that is already timid; while the overly conscientious parent is prone to exaggerate the sense of honor to the neglect of other essential elements of character. Thus the peculiarities of parents and teachers give shade and bias to their methods of government, and unless they exercise much judgment and self-control they will often employ methods which are not only ineffectual but truly harmful.

"Like excites like." This fundamental psychological law should ever be borne in mind in dealing with the

child. An angry word excites anger; firmness excites firmness; selfishness begets selfishness; love awakens love; while a frank communicative way unlocks the heart and makes it easy for one soul to reveal its thoughts, desires, and aspirations to another.

This great law is of incalculable value when wisely employed, but it is the cause of no end of trouble in the absence of self-control. Parents and teachers lacking in self-control not infrequently allow a fit of anger or willfulness on the part of the child to excite the same in them, which results in a clash, greatly to the injury of all parties concerned. Whereas by the exercise of due self-control and a calm expression of love and kindness on the part of the parent, the anger of the child may be quickly overcome.

We should keep this fact steadily in mind, that the surest and quickest way to produce an emotion, thought, or conduct in another is to manifest the desired quality in ourselves. When we have the grace and wisdom to do this, we have the key to success in the management of the child.

Few parents have learned the lesson of self-control. More are actuated by impulse or feeling than by reason and judgment. A man with wisdom and discretion enough to successfully manage great business interests will lose his temper in the management of his child. During the twelve years that I made a specialty of advising parents in regard to the education and control of their children, I found that it usually took three times as long to instruct the parents how to manage themselves as it did to tell them how to manage their children.

Through the law of heredity the natural faults of the parents are frequently transmitted to their children in an exaggerated form; and the parents not being able

to see these faults in themselves, blame the children for their inherent meanness. Thus the strong-willed, stubborn father can never get along with his stubborn daughter, and the quick tempered mother has no patience with her fiery, fickle-headed boy. Forgetting that "like excites like" they live in a continual clash. Were they wise enough to control themselves and correct their own faults, they would find the government of their children comparatively easy.

There are no two children alike. The laws of heredity are so complex as to differentiate every life from every other life. Because of these inherent differences the management and education of each child should be adapted to its specific requirements. What is right and best for one may have no application to another, and may be positively harmful to a third.

Even in the same family it is rare that we find two children so nearly alike that they can be successfully developed and governed by the same methods. Unfortunately human nature is so little understood that the child is often an enigma even to its parents. Usually, however, if parents will make a careful study of their own pecularities and watch closely the manifest character of the child in infancy, they will be able to form a pretty correct idea of its dominant traits. When once the disposition is understood an effort should be made to adapt the training to the disposition, employing such methods as are calculated to produce the desired results.

The physical life of the child is most important; not only as the basis of health and strength, but as essential to the intellectual and moral life. Too much care cannot be exercised in the harmonious development of the body. If a child is weak in any vital function the time to strengthen the weak member is during its grow-

ing period. Even strong hereditary tendencies may be overcome and a vigorous constitution built up by hygienic living and proper exercise in early life.

Special attention should be given to the subject of dietetics. Unwholesome food and the habit of piecing and stuffing with sweets and pastries are the chief causes of infant mortality.

Most children have the digestive functions so impaired by improper food and feeding as to prevent them from developing physically or mentally as they should.

Impaired digestion is the mother of many diseases. Thousands suffer through life from nervousness, limited vitality, and other forms of ill-health, the chief cause of which is the use of unwholesome food or over-eating in early life.

The quality of the food not only determines largely the strength and development of the physical organization, but materially affects the mind and character of the child. A great scientist has said, "Let me feed the criminal classes of any country for a hundred years and I will banish crime."

The excessive use of animal food promotes animality. Herbiverous birds and beasts, if fed on meats become vicious and cruel; while carniverous birds and animals, if fed exclusively on cereals, fruits, and vegetables for a few generations lose their vicious natures. The same law applies in a general way to man, but is most potential in a child. The child of a vicious or cruel nature should not be allowed any meat during its growing period; while those of a tame disposition, and especially the timid and diffident, may use meat once a day with good results. No doubt humanity would be much better off morally and spiritually, if all abstained from the use of meats.

Intemperance usually has its origin in perverted appetites, the result of the use of condiments, pastry, tea, coffee and tobacco. These things do not feed, but stimulate. They do not strengthen, but irritate. They set the appetites and passions on fire, thereby creating a demand for stronger stimulants. The liquor traffic draws much of its support from Christian homes. Thousands of children have gone down the stream of intemperance into vice and crime propelled by appetites perverted by unwholesome food prepared by mother's hand.

No amount of prohibitory legislation will check the tide of intemperance so long as the masses use freely of condiments and tobacco.

In directing the management of many vicious, cruel children I have found it possible greatly to modify the character by simply feeding them on pure, wholesome food, and having them abstain from the use of meats and condiments of all kinds. So sure am I of the good effects thus attained that I recommend this course to all who have to deal with a fractious, quick-tempered, or viciously inclined child.

The child's life unfolds after a natural order. Each of us begin our physical existence as a primal cell at the foundation of creation. We develop along those lines of natural history through which all forms of life have evolved. We begin our conscious existence as human beings with the animal element greatly predominating. The instinct of self-preservation which finds expression in appetite is the first trait of character manifest in the infant life. Soon the senses begin to record the impressions made by stimuli from the enviroment and the stream of consciousness is established. As the stream of consciousness widens and deepens, as the life becomes more complex through response to enviroment, it

changes in character, so that the disposition and mentality of the mature man are often unlike those manifest in early childhood.

In early life the propensities rule the character. If these are wisely directed the instinct of self-preservation finally develops beyond the age to become the basis of altruism, the love of self expands to include others. The affections of the child naturally center on relatives and immediate friends, but if kept pure and the filial love is fully met by a tender parental attachment the love for the earthly parent will expand into a reverence and love for the Heavenly Father.

The early ambitions of the child spring usually from propensities, or elements of character that are closely allied to the physical life; hence the boy aspires to be the swiftest runner, the best ball player, or the winner in some manly art. These early ambitions, if properly directed, are transformed as the character unfolds to higher planes of activity, and the child that was most eager to win in the foot race, or the ball game, becomes the man most anxious to excel in some worthy profession.

The intellectual faculties do not all become active at once, but develop after a fixed order. The young child first perceives and by frequent, perceptions establishes memory. Through the operations of memory and the perceptive faculties it gathers and holds truth, about which it finally comes to think. As it continues to think it begins to reason. Finally when it has learned to reason about known phenomena and the things it has perceived and remembered, it begins to create and imagine that which it has not perceived. Thus the intellect unfolds from simple perception to the genius of imagination or creative fancy.

From this brief study of the natural order of unfoldment we get a key to the child's character. We also see the necessity of working in harmony with nature. We cannot produce the character of the adult in a child, and all attempts to do so are harmful. The animal instincts so manifest in the character of the boy are not to be crushed out, but directed into legitimate channels and harnesses for life's work. The irrepressible energies of the child, so nerve-racking to the parent or teacher, are but the unregulated dynamic forces that are to create the successful business or professional man. That undue sensitiveness or childish pride which is often so annoying to the parent, will, if wisely directed, develop into nobility of character and a delicate sense of propriety.

All children do not develop alike. Some mature in their intellect much faster than in their emotions; some can be led into a religious life or be made a law unto themselves much earlier than others. We not infrequently find the old head on young shoulders and the young head on old shoulders. These differences are especially noticeable in the emotional nature. The public schools tend to develop all minds along similar lines and after a given order, but there is no uniformity in the influences brought to bear upon the emotions; hence we differ more in character than in thought. But the order of unfoldment as here outlined is sufficiently accurate to serve as a guide to the parent and teacher.

PART II.

PHYSIOLOGICAL PSYCHOLOGY.

The brain is the basis of the objective mind and character. The functional power and activity of its several parts determine the stream of consciousness, the strength of the intellect, and the tendency of the emotions. In recent years physiological psychology has demonstrated certain very important facts about the relation of nerve action and brain centers to sensation and mental phenomena. Some of these facts are as follows:

1. All sensation, mentation, conscious thoughts, feelings and emotions are related to, and dependent on, nerve action.

2. Stimuli from the organs of sense passing over the sensory or afferent nerves to the brain discharge through the efferent or motor nerves resulting in thought, feeling, or action.

3. The repeated discharge of a given stimulus through the nerves establishes nerve paths, which tend to regulate and control the discharge of similar, subsequent stimuli, thereby determining their effects upon mind and character.

4. All acts, thoughts, feelings and desires that are persisted in or oft repeated finally establish nerve centers in the brain and paths of discharge throngh the

brain and nerves which become the physical basis of subsequent thought and conduct.

5. When co-ordinating nerve centers have once become established it is only necessary to stimulate them to activity in order to reproduce in a measure the same acts, thoughts, feelings, or desires that established the centers.

6. Brain centers and nerve paths are built up mainly during the early part of life and are changed or modified with great difficulty late in life.

From this brief statement of the fundamental facts of physiological psychology there are several very important things to be learned.

a. By repeatedly exciting or calling into action any given thought, feeling, or desire, we may build a physical basis for the same in the brain and thereby make it an integral part of the character. This fact is sublime in its possibilities. It makes possible the transformation of a child's natural tendencies, the upbuilding of weak qualities, the construction of a strong mind and noble character.

b. It must be plain to all that too much stress cannot be laid upon the importance of having the early schooling and home influences right. The more we understand the workings of nature the more apparent becomes the responsibility of those that have the direction of the young life. Too often the parent or teacher, unmindful of this truth concerning the physical basis of mind, permits the bad habits, the selfishness, or the false ambitions of the child to form nerve centers in the brain which are to rule or ruin in later years.

c. It is an easy matter during the formative period of a brain to establish the physical basis of a keen intellect, pure affection, noble aspirations, a firm

will, and a righteous character; thereby making it easy for the soul to do right during the remainder of its physical embodiment. But it is equally possible to establish the physical basis of an immoral character and thereby make it easy for the soul to do wrong and difficult to do right all through life.

WILD OATS.

The facts of physiological psychology explain why the thoughts of today become the dreams of tonight, the actions of tomorrow and the character of the future. *Right willing, right desires and right thinking in youth will establish the physical basis of a righteous life.* True, this physical basis does not compel one to do right, but it makes it easy and natural for him to do so. A badly built brain does not compel the soul that inhabits it to live a life of vice, or crime, but it inclines it to do so and makes it difficult to do otherwise.

The long accepted idea that every boy must sow wild oats in youth in order to live a temperate man in later years has no foundation in truth. No man controls his appetites more easily for having indulged them in youth, but with greater difficulty. The bad men that have reformed and become examples of moral purity could have become equally as noble with far less effort had they never gone astray. And by putting forth the same effort that it has taken to transform the life, they might have been much nobler than they can ever hope to be in the present life, marred by the effects of early dissipation.

Religion—which is the life of God in the soul of men—may completely transform the most disreputable character; but this in no way contradicts the facts of

physiological psychology, nor does it offer any excuse for doing wrong.

Who shall say that the miserable examples of Christian character presented by many of the professed followers of the Christ are not what they are, largely through wrong willing, impure desires, and unworthy thoughts? The sins of youth leave their trace on every heart and brain and are not easily eradicated.

Every youth is building for himself a prison cell or a palace wall. The brain he builds today largely determines his character for tomorrow. Every beautiful thought, every noble desire, and every holy impulse takes form in the physical palace of the soul. These righteous mentations become angelic spirits which abide in the temple, to give counsel to the intellect in its meditations and strength to the conscience in the hour of temptation.

BRAIN BUILDING.

Every time we excite a feeling, faculty, or sentiment, we strengthen the brain center through which it is manifested. Every flash of temper, every emotion, thought, or desire tends to establish a nerve path which is deepened or strengthened by every repetition. It takes time and frequent repetition of a given thought, impulse, passion, or sentiment to establish strong brain centers, but when such a physical basis once becomes fixed, it requires great effort and training to rebuild the brain so that it will readily express the changed conditions of the mind.

Brain building is accomplished in precisely the same way that muscle building is; i. e., by normal, systematic use. To increase the strength of any brain center so that the element of mind that it manifests shall be

stronger, it is necessary only to exercise this element habitually.

Experience proves that if athletic training is to be of any special value to the muscles, three things are necessary: (1) the exercise must be adapted to a definite purpose; (2) it must not be violent or straining, but of such a character as will call the muscles into normal, vigorous use; (3) it must be daily, or at least regular, and must cease before exhaustion. The same law is applicable to mind training and brain building. To strengthen any element of mind, or trait of character in the child, the parent or teacher should decide upon a definite purpose, then require the child to exercise the faculties, emotions, or sentiments that are to be strengthened. The training should be daily and persistent, but never carried so far as to become distasteful to the child.

TO RESTRAIN EVIL TENDENCIES.

In character building and the government of children, it is often necessary to restrain natural, or acquired tendencies, or reduce as it were the functional activity which gives rise to undesired traits. To do this, all that is necessary is to avoid exciting, or calling into action the objectionable characteristic.

Nature is a wonderful economist. Brain paths and nerve centers which are never used, gradually become fainter, and if not used for months, come to have very little influence upon the character. To illustrate:

I once had the management of a very stubborn boy; he had inherited this trait and early manifested his mulishness; if vexed he would stand in a corner and pout for an hour. I directed his parents to govern him as nearly as possible by appealing to his sense of right,

his affections, and his intellect, and to refrain from antagonizing him. The other children were instructed to avoid using pronounced expressions of "I will," "I won't," "You must," etc., and in all ways to avoid contention. The stubborn tendency no longer excited, and the other elements of character kept constantly active, the undesirable trait soon became relatively weaker and in a few years was not above normal in its influence.

All vicious tendencies may be overcome. If a child has a violent temper, an abnormal appetite, a perverted passion, a pompous pride, or a tendency to lie or steal, even though these are inherited traits, yet if they are not called into action they will gradually become weaker and their influence upon the character less potential. Then by vigorously exercising and persistently training those qualities of mind and heart which stand in opposition to the undesired traits, the character can be completely transformed.

PART III.

CHARACTER BUILDING BY SUGGESTION.

Character building by mental suggestion has just begun to attract the attention of parents, teachers and reformers. The potency of a suggestion in the healing of disease is admitted by all well informed persons; few, however. appreciate its value as a means of awakening dormant faculties, controlling vicious tendencies, or strengthening the higher sentiments.

Hypnotic suggestion will yet solve in a great measure the problems of vice and crime. I predict that within a quarter of a century we shall have public hospitals for dependents and delinquents where all forms of mental and moral depravity will be successfully treated. Every reformatory, refuge home, and penitentiary should have its specialist, a man of unquestioned integrity, thoroughly skilled in the art of suggestion, whose vocation it should be to treat the depraved, and in so far as possible establish within them a normal character by strengthening the elements that make for righteousness.

It is not the purpose of this chapter to treat hypnotism or the laws of mental suggestion, except in so far as the latter may be safely used by the laity in con-

trolling themselves or their children. The hypnotic suggestion should rarely be employed even in the control of the morbid, and then only by an expert. Mental suggestion, however, which is all sufficient for the regulation and development of the normal life,—may safely be employed by the novice and if wisely used by the parent and teacher makes their success in the education and government of the child absolutely certain.

"SUGGESTION" DEFINED.

Generally speaking any thing we sense—feel, taste, smell, hear, see,—or anything we think, desire, will, or imagine becomes a suggestion. But the term "suggestion" as used by psychologists means more than this. It means a clear, definite thought or mental image of sufficient force to make an impression upon the subjective mind. In other words, mental perceptions, thoughts and desires become "suggestions" in a technical sense only when lodged in the subjective mind or inner self.

THE DUALITY OF MIND.

Man has an objective, or conscious mind, and a subjective, or superconscious mind. The soul functioning through the brain produces what is called the objective mind or stream of consciousness; the strength and character of which is determined by the functional power of the brain. The soul when functioning independent of the brain results in what is known as the subjective or super-conscious mind. This subjective mind controls all involuntary actions; it is the power behind the throne; it is the spring source of all thoughts, desires, emotions, impulses, sentiments and

convictions that come from within. Therefore, whatever modifies the subjective self, modifies the spring source of mind and character. A suggestion once lodged in the subjective mind becomes an integral part of the soul.

THE LAW OF SUGGESTION.

It is a law of mind that the strongest suggestion at any given time controls conduct. When halting between two opinions the more potential one rules. It is a law of soul building that those suggestions most often and most thoroughly lodged in the subjective mind become the ruling motives; therefore to overcome any weakness, to strengthen any power of mind, or to establish any trait of character, it is only necessary to lodge, with sufficient emphasis in the subjective mind such suggestions as are calculated to produce the desired results.

Practical experiments have demonstrated the efficiency of a suggestion. The mine of the dullard may be gradually awakened, vicious and cruel tendencies can be overcome, the elements of virtue, purity, honesty, or kindness may be so established in the subjective mind as to make them the controlling factors in the character.

Some lives are much more susceptible and responsive to the influence of a suggestion than others, but all can be affected. Some can be changed much more rapidly than others; but patient, persistent effort wisely directed is sure to bring results in all. Sudden changes are not to be expected; they sometimes occur but are rarely beneficial. Gradual growth alone gives permanency to character.

The processes of character building by suggestion are not unlike those of muscle and brain building.

Here are the three essentials: (1) a definite purpose in view, or a clear concept of what is desired; (2) a series of suggestions and mental images adapted to the desired end; (3) regular, daily exercise, or repetition of the suggestions.

A suggestion to be of any practical value in character building must be deeply impressed upon the subjective mind and repeated a sufficient number of times to establish a physical basis in the brain. This process takes time and often requires persistent effort, but it is the only way to make the effects of a suggestion abiding. The simple repetition of a suggestion, parrot-like, has no practical value whatever.

MUTUAL CO OPERATION.

To influence the child by suggestion the parent or teacher must be in earnest. He should explain to the child what he desires to do so as to get his complete confidence and co-operation. The child should be made to feel that it has the love and sympathy of the parent, and that the two are going to work together for a definite purpose with all assurance that they will succeed in overcoming the weakness or in establishing the desired trait. For instance:

In a California town I employed a little boy to assist me in the distribution of hand-bills. I soon discovered that he was a kleptomaniac. His reputation for stealing was so well established that the grocermen watched him as he passed their fruit stands, and if he entered a store somebody kept an eye on him. His mother told me that she had driven him away from home at the age of eight because he was incorrigible.

I got close to the little man's heart; took him into my confidence, acquainted him with my plans, and in-

vited him to be my partner while I remained in the city. I assured him that I would be strictly honest with him and felt that I could depend on his being honest with me. I asked him if he ever had any temptation to steal. He confessed that he had. Then I said to him slowly and impressively, "You and I can overcome that. You will not steal from me, nor I from you; neither will we steal from anyone else. From this time on we are going to be honest. You are an honest boy; deep down in your little heart you want to do right; I know you will do right, and I am going to depend upon you."

Here the big tears filled his eyes, and chased down his dirty face. Putting my arm around him I said, "Now you will be honest, won't you?" He affirmed that he would. Then I repeated slowly, "You are honest, you will not steal. You will not deceive me."

I had him affirm several times each day to himself, "I am honest; I do not steal." I called him "My honest little man." I kept the suggestion that he was an honest boy uppermost in his mind all the time. Within forty-eight hours I sent him to the bank with my pocket-book containing several dollars to get a bill changed.

His mother had told me that he could not be trusted with a dime. During our two weeks work together he never disappointed me, and could he have remained with me I am sure that he would have completely outgrown his mania for stealing. I have frequently employed a similar course with children given to deception, profanity, or other vices, and rarely have I failed to get good results.

PREFIXING THE CHARACTER.

To overcome any weakness the child's character must be built up when it is normal and removed from all temptation. Even in adult life, if one waits until the hour of trial before deciding or exercising his will, he is in great danger of doing wrong. Whereas by deciding, while in the normal state and so removed from temptation, what one will or will not do, and earnestly and repeatedly impressing these decisions on the subjective mind, *it is possible so to prefix the character as to predetermine conduct.*

To illustrate: A child has a violent temper. This abnormal expression of force, whether hereditary or acquired, has its physical center in the brain, which when stimulated results in an expression of anger. Now, what is wanted is to build into the soul while it is normal and undisturbed, a suggestion that will oppose the stimuli that come from these abnormal brain centers. A simple suggestion calculated to accomplish this end is, "I am always good natured. I do not—I will not get angry. I have perfect self control. I am free from temper."

By having the child repeat such affirmations over and over, and having the parent or teacher earnestly affirm them to the child so as to make a deep, abiding impression, gradually but surely they will become established factors in its character. It is not to be presumed that they will become the controlling factors at once, nor that it is possible so to influence every child that it will never get angry; but by patient, persistent training these suggestions will become sufficiently potential as to control completely the temper under ordinary circumstances, and restrict it from violence even under the most aggravating conditions.

SECRET OF SELF-CONTROL.

The secret of self control is found in this same law of prefixing the character. No decision in life, no act, nor conduct is ever the result of accident; the dominant suggestion rules. Therefore, by placing the preponderance of suggestion on the side of righteousness, the correct choice and conduct are assured. For instance:

I am conscious of a weakness. I have an uncontrollable appetite or passion, or I am deficient in some noble virtue. I wish to transform my character. I proceed thus: (1) I decide definitely on what I am going to be or do; (2) I put this decision into a definite affirmation; (3) I earnestly, prayerfully and impressively repeat this affirmation several times each day, lodging it as deeply in my subjective consciousness as possible, and striving with all my might to realize that this thing which I have affirmed is now true. I put ten pounds of suggestion on the side of right today and ten pounds tomorrow and so on until I have a hundred pounds of auto-suggestion on the right side.

Now comes the tempter. He lands his twenty-five pounds of evil suggestion on the left side and twenty-five more, and twenty-five more; but I still remain firm, leaning to the right because I have lodged a hundred pounds of right suggestion on the right side. I have so established my soul in righteousness by auto-suggestion that he is powerless to control me.

By repeated and constant drill the child is able to pass an examination in his studies; and so by repeated and constant drill of the moral sentiments, it will be able to pass an examination in conscience and character; able to resist temptations from within and without,

having so established the elements that should rule in head and heart as to have perfect self-control.

A PRACTICAL EXPERIMENT.

Too much emphasis can not be placed on the importance of prefixing the character of the child while it is out of temptation I consider this the greatest secret of self-control; the one supreme force whereby the character of the child is most effectually moulded. This law fully comprehended and tactfully and faithfully applied means success in character building. To further illustrate:

While lecturing at a Western Chautauqua I presented this proposition to an audience and on the following day was invited to dine at the home of one of the leading citizens. At dinner when dessert was served, which consisted of ice cream and cake, I noticed that the little boy, a nervous, precocious lad of four years, accepted without complaint some milk and crackers and ate it cheerfully, while the rest of us partook of the cream and cake. After dinner I congratulated the mother upon the good behaviour of the boy, when to my surprise she said:

"This is very unusual and his papa and I are delighted. He is an only child and being of a nervous temperament we have allowed him to have his way too much. Yesterday I attended your lecture and noted what you said about prefixing the decision in the absence of temptation. This morning when it was decided that we should have cream for dessert, I thought it a good opportunity to test your suggestions. The boy is very fond of ice cream but it does not agree with him. This morning after breakfast when I was sure that he

was not the least bit hungry, I took him in my arms and told him that we were to have cream for dinner. I reminded him of how it always made him sick and therefore I must get him something else for dessert. We talked over what he would like to have and finally we decided that he should have some nice rich milk and crackers for his dessert, then he would feel well and be happy all afternoon. He was delighted with the prospect. Several times during the morning I called his attention to the good dinner he was to have and to the fact that he was not going to eat any ice cream and be sick. At dinner he did exactly as we had planned. Now, I have had more trouble to govern him in regard to what he should eat than about everything else ; and I tell you frankly, if his will had not been prefixed, he would have had his portion of the cream or made it very uncomfortable for all of us."

LODGING A SUGGESTION.

To lodge a suggestion successfully, three things are essential : (1) A clear, definite concept, or well defined thought on the part of the suggestor ; (2) A passive, receptive mood on the part of the one receiving the suggestion ; (3) A perfect understanding and mutual sympathy between the suggestor and the recipient. The first of these three conditions is the most essential and by far the most difficult to attain. Comparatively few persons can hold a well defined thought in the mind or express it with sufficient emphasis and firmness to make it a suggestion in a technical sense. The power to do this, however, can be and should be cultivated by all. Practice makes perfect. By patient, persistent effort almost any one may learn to lodge a suggestion.

To apply the foregoing proposition the parent and teacher must exercise self-control, judgment and tact. They should never attempt to lodge a suggestion or control a life when in a fit of anger or when worried to such a degree that they have not perfect self-control, nor should they attempt it when the child is angry, or when there is bitter opposition. Two positives never unite. Even the hypnotist can not control an opposing will; and all scolding, fault-finding, or preaching to a child when it is in a rebellious mood, is not only a waste of words but is positively harmful.

To control a heart we must first get inside of it. To successfully lodge a suggestion we must establish a receptive mood. To do this we should seek to overcome opposition with kindness, melt the frozen will with the warmth of love; then when the receptive mood has been established, kindly but firmly impress the desired suggestions upon the mind and conscience.

A WILLFUL CHILD.

A mother once brought me her little seven year old boy saying that he was so willful and stubborn that she could do nothing with him. She said she had scolded and whipped and tried to buy him, but all to no avail, he would have his own way.

"When do you whip him?" I asked;

"Why, whenever he does wrong. When should I whip him?"

"Never when he is angry, or when you are vexed. If you must whip, postpone the matter until the following day; then talk to him kindly, explain to him that you do not whip him for revenge, but to help him to do

right, but whipping is seldom beneficial and should never be resorted to except in extreme cases.

"I suggest that instead of punishing him you give him a few moments of your morning. Approach him in a happy, loving, communicative way so as to awaken his affections and make him receptive, then talk with him lovingly about how many things you have had to give up in life just to make others happy and how it proved best for you. How happy you have become in doing what seemed right and best for the happiness of all. Then tell him you have noticed that sometimes he is enclined to insist on having his own way. That you feel sure he will outgrow this and that he will be much happier and get along much easier as he learns to do what pleases others.

"Magnify the virtue of conformativeness. Mention the many times he has done right and how happy it has made you. *Do not mention the times he has done wrong, for this will create opposition and do no good.* Let him feel that he has your utmost confidence and sympathy in his efforts to do right; and even when he has done wrong you are more than willing to forgive him if it will help him to overcome temptation.

"Finally, say to him, in substance, 'Now, today we are going to try to make each other happy. I am going to do what I can to add to your pleasure and I know you will try to do what will make me happy.' Get him to acquiesce if possible, and then during the day repeatedly affirm how nicely the two of you are getting along together.

"If he errs, forgive him; tell him that you realize he was tempted, but you love him and know he will be able to overcome all temptation after a while. Notice every little sacrifice he makes and encourage him in it.

Avoid all opposition as far as possible that his stubbornness may not be excited. Appeal to his kindness, his love, and his conscience, magnifying these all you can; and gradually, but surely, you will develop the nobler virtues to a point where they will become the ruling powers in his life.

The mother adopted the plan suggested and in a few weeks a marked change was observable. At the age of ten the lad had comparatively outgrown his willfulness and was more amiable and conformative than the average boy of his years. I have recommended this plan in many similar cases with good results. I have never known it to fail completely where a parent has been faithful and used judgment and tact in getting the confidence and co-operation of the child.

The plan suggested in the foregoing case is applicable with proper variations in overcoming any and all undesirable traits. The violent temper, the tendency to prevaricate, to steal, the habit of swearing, of neglecting duty, of carelessness, etc., may all be controlled and eradicated by this method. The aim in every case should be: (1) To restrict the undesirable trait; (2) So to develop and magnify the elements of kindness, gentleness, reverence, conscience, and goodness as to make them the controlling factors in the character.

RESIST NOT EVIL.

The law is, "Resist not evil" for in resisting it we aggravate it; "but overcome evil with good." When in darkness, fight it not, but strike a light. When in vice excite it not, but awaken a positive virtue. If a child has a fault ignore the fact as much as possible, and develop its better nature. Encourage the virtue and the vice will disappear.

This law is universal in its application. The world has yet to learn its significance. Had the Church accepted this sublime lesson as taught by the Christ, vice and crime would long since have disappeared from the earth. When parents and teachers come fully to appreciate this law and magnify virtue, honor, and character in the child,—ignoring its evil tendencies,—then and not until then, will it be possible to develop every child into noble manhood or womanhood.

Positive virtue makes all evil impossible. Massive goodness leaves no room for evil. Pronounced righteousness once developed in the child, the problem of its government is solved.

PART IV.

MISCELLANEOUS SUGGESTIONS.

In the preceding pages we have noticed briefly some of the more essential laws of brain building and soul growth by suggestion. In the succeeding pages we purpose to indicate methods for the application of these laws in the development of the child, and point out some errors which are commonly made by those unacquainted with the principles of psychology and the laws of suggestion.

FIRST ESSENTIALS.

Self-control on the part of the parent or teacher is the first essential in the application of the principles of psychology to child culture. Only those who have learned to obey and who have mastered self are qualified to rule. Parents and teachers that are subject to a fitful temper, an egotistical vanity, a domineering spirit, or are wanting in stability, or good common sense—are not qualified to govern a child and must overcome these conditions if they hope to be successful.

PARTIALITY.

Few persons can be wholly impartial. We all have our likes and dislikes so that despite our most earnest

efforts to treat all fairly, we are prone to favor some more than others. This natural tendency should be guarded against as much as possible. For the parent or teacher openly to manifest an indifference or dislike for one child and a tender regard and interest for another, when his duty is the same to both, is an inexcusable outrage against justice and judgment. Many children become discouraged and fail in their studies because of partiality in the school room; while in the home thousands become rebellious, careless, or indifferent, or lapse into vice or crime, because parents are manifestly partial in the bestowal of their love and encouragement. Justice knows no law but equity, and if our feelings incline us to favor one more than another, then feeling should be set aside and judgment and conscience enthroned.

SILENT FORCES.

Silent forces rule the world. It is not what we say so much as what we are that determines our influence upon others. A calm, self-possessed spirit is more potential in the government of children than many words without composure. Thought transference is a fact. By this, I do not mean that one person can read another's mind. I do mean that the conditions of one mind are transmitted to another. The law-abiding citizen is often carried by the mob spirit into deeds of violence. In time of panic the calm and self-possessed are frequently seized by the impulse of terror and do the most irrational things. Under this law the parent or teacher who is always calm, self-possessed, just, loving, kind, and sunny may create like conditions in the child to such a degree that they become controlling suggestions.

Too much emphasis cannot be placed on the influ-

ence of silent suggestion. Many a dissipated or dishonest father, by his silent influence, lodges suggestions which lead his children into vice or crime. Knowing the ways of the world he is doubly anxious that his children shall live upright lives, hence he teaches them the ways of truth and righteousness; but what he *lives* is more potential than what he *says*. The virtue of his words is overcome by the vice of his soul; hence his children become, not his ideal, but the duplicate of himself. This thought applies with equal force to all conditions, good and evil. Parents by always living, feeling, and desiring the noble and the true, may silently create these conditions in their children.

MORNING AFFIRMATIONS.

Before beginning the day parents and children should have a few minutes for consultation. They should each affirm (the parents taking the lead). "This day I will be good. I will be honest. I will be kind and true. I will try to make others happy." These and other affirmations calculated to meet any specific condition, should be earnestly repeated and lovingly sealed in the head and heart. If these suggestions are deeply impressed upon the child at the beginning of every day, they will become controlling factors in its character. If parents are true to the morning vows, they will be able to lead the children aright.

Prevention is better than cure. By prefixing the character in the morning and establishing a high ideal for the day, many mistakes may be averted and many a jar prevented. The intellect requires much drill to make it proficient, but not more than does the will, the emotions, or the sentiments.

After the day is done, there should be another little family re-union for the confession of the mistakes that have been made. Here, too, the parents should lead and frankly state their mistakes, confess their every wrong, and ask the other members of the family to forgive them. By so doing they will get a frank confession from the children and be able to discern their faults. This confessional will be found to be highly beneficial to both parents and children. It will establish a bond of sympathy as strong as life itself. It will cultivate a frank, communicative spirit that is of priceless value in directing the child in later years.

The evening confessional should never be made the time for sharp, adverse criticism. If a child is scolded when it confesses its wrong it will soon stop making a full confession or in self-protection state that which is untrue. If mistakes have been made they should be forgiven freely and then never referred to again. Instead of discussing the errors of the past, the parent should kindly impress such suggestions and affirmations upon the child's mind as will tend to prevent a repetition of the error. The true ideal in child culture is not to punish for past mistakes but to correct the inner life and thereby prevent the repetition of the same mistake.

If these morning affirmations and evening confessions are combined with simple worship, in which all take part, they are doubly beneficial. Whatever may be one's religious convictions, all must agree that regular family prayer, and established daily reading of the Scriptures, are of transcendent importance in the development of a noble character. Unfortunate indeed is the child that has to grow up without such influence. Sad is the condition where parents who enjoyed in their childhood the hallowed influences of family worship,

deny because of their own busy or fashionable life, such influences to their children.

Pity children compelled to say,
"We never heard our parents pray,"
Should they from the paths of virtue stray,
'Twould be awful, awful, awful!

DEVELOP FROM WITHIN.

Every child should be governed as largely as possible from within. The infant has often to be controlled by external methods, but such methods should not be employed longer than are necessary. Just as soon as the little one can understand a gesture or a word, there should be persistent effort to impress the laws of right and wrong upon its mind and heart. The earlier it can be made a law unto self the better.

Nor should conduct spring from fear or the authority of another, but from noble impulses and a knowledge of what is right and wrong. No amount of external control can produce a strong, noble character. The inner life must be built up. As the mind develops, the seat of government should be transferred from the parent to the child, otherwise the child goes into the world a prey to its own appetites and an easy subject to the will of others.

Many parents make the fatal mistake of governing children too much. By the continual exercise of authority over them they prevent the development of individuality and the sense of freedom and personal responsibility, all of which are essential to its welfare. They assume that when the child has been taught to obey them perfectly, they have made a success of family government. Not so. If obedience is the result of an undeveloped individuality, a crushed will, or a suppressed conscience, their assumed success is a tremendous failure.

A LAW UNTO SELF.

The true ideal is so to develop the child as to make it a law unto self. To do this several things are essential, the more important of which we will notice.

(1) The child should be thoroughly instructed in what is right and wrong, that it may be able to make an intelligent choice. A fundamental statement of the law of right and wrong may be made thus:

Any act, thought, or desire that is truly beneficial to self or others is right. Any act, thought, or desire that injures self or others is wrong.

This proposition to be of any practical value to the child must be simplified and specialized. Thus: it must be taught that it is right to be busy; to control one's appetites; to be frank and communicative; to be energetic in whatever one does; to be ambitious to excel; to do well whatever one does; to respect one's self; to be cautious and discreet; to notice closely; to give undivided attention to what one is doing; to think pure thoughts; to be happy and make others happy; to be truthful and honest in all ways; to be polite and courteous; to be kind and sympathetic; to be hopeful and sunny; to be gentle and patient; to be respectful and obedient to superiors; to be thoughtful and considerate of the interests and wishes of others; to be fair with all; to protect the weak and to help the unfortunate; to love every one in general, and parents, relatives, and friends in particular; to forgive the faults of others; to return good for evil and to do unto others as one would be done by; to be charitable in all things; to reverence God and strive continually to do His will.

The child should be taught that it is wrong to abuse its body in any way; to partake of unwholesome food;

to eat too much; to overdo or be intemperate; to get angry; to be jealous, hateful, selfish, stingy, cruel, spiteful, deceitful, envious, haughty, over-bearing, gloomy, indolent, careless, or profane; to injure another; to neglect duty; to think, desire, say, or do that which in any way injures self or others.

When the child has been fully instructed in what is right and wrong, it is prepared to choose for itself, which is the first essential in self-government.

(2) The conscience must be so built up and strengthened as to make it a ruling motive. Conscience does not decide what is right or wrong; this is the work of the intellect. Conscience is that divine instinct in man which impels him to do what he believes or knows to be right and chastens him when he does what he knows to be wrong.

To strengthen conscience in the child the virtue of doing right should be magnified. It should be taught that only by obeying this inner monitor is permanent happiness possible. It should know that every time it does right it not only pleases God and its parents, but is developing its soul into a beautiful character; that every righteous thought and act is a seed of joy which is destined to have its fruition in a successful, happy life. With most natures it is well also to emphasize the awfulness of doing wrong, the inevitable penalty of sin, and the misery and unhappiness that is sure to result from disobedience.

The conscience may be further strengthened by repeated affirmations which are the natural expressions of this sentiment, such as; "I will do right. I will be good. I am honest. I will be happy. I will strive in all ways to make others happy. I will not do wrong." When the conscience of a child has been thoroughly

awakened and duly strengthened, to do right becomes its uppermost desire. This desire is the second great essential in self-government.

(3) The will should be made strong and independent. Now the will is not a unit or primary element of mind, as the old psychologists taught, but a power resulting from the co-operation of many primary impulses, faculties and sentiments; nevertheless, we may treat it here as a unit, since this will serve our purpose better than to dissect it into its several component parts.

To strengthen the will, a child should be taught that it has the power within itself to control every appetite or propensity; that it can think, desire, do or refuse to do, whatever its intellect or judgment says it should; that it is positively free to do right; that it can resist any temptation to do wrong, and compel its every instinct and propensity to do right.

The will of the child may be greatly strengthened by having it repeatedly affirm, "I will be what I will to be. I am master of myself. I will not yield to temptation. I will not do wrong. I have perfect self-control. I am free to choose. I know what is right. I want to do right. I can, I will do right."

These three elements: a knowledge of right and wrong, an awakened, strong conscience, and a developed, dominating will, constitute the trinity of self-control; united they form the perfect whole. A child that has these three factors properly developed in its life will be *a law unto self, requiring no further regulation from without.*

PARENTAL AUTHORITY.

Parental authority should be exercised only so far as is necessary to induce the child to do right. The

thought of obedience should always be associated with the thought of doing right. In other words, the child should be taught to do *right* for *right's sake*; to obey the parent's will because his will is right and therefore represents law; but rarely it ever should a child be made to feel that it must do a thing just because the parent says so. To be taught, or even compelled to do right because it is right, is wholesome discipline and will result in a noble character; but to be compelled to do a thing in obedience to the dogmatic command of another, is tyranny and will result either in slavery or rebellion.

I consider the foregoing proposition a very important one. Many parents make the fatal mistake of demanding obedience without explaining why or showing any just cause. True, there are times when this cannot be done; but if they make it a rule to explain whenever the conditions will permit, the child will soon come to realize that every command is but a requirement of what is right, and therefore must be accepted and acted upon.

DOMINEERING PARENTS.

The parent should never be domineering nor egotistical in his relation to the child. The idea that in order to gain obedience it is necessary to make a child feel that its papa is a "big powerful man that might do something awful" if it does not obey, is a relic of barbarism and has no place in a well regulated home. The continual bossing of children, just because the parent is physically able to enforce his authority, is not only tyranny of the most inhuman sort but is contrary to all laws of development and good government.

The true parent is never an egotist, a boss, a scold, a harsh critic, or a fault finder; but a protector, a

counsellor, a wise, sympathetic critic, and a loving friend. He never makes uncomplimentary comparisons between self and child, nor belittles its efforts, no matter how crude and ineffectual. His look is sympathy, his word encouragement, his smile is inspiration, and his touch is tenderness and love.

DECIDING FOR CHILDREN.

Every child should be trained to decide for itself, to make its own choice without having to depend upon the judgment or will of its parents. In the hurry and worry of a busy life, parents are prone to make all decisions and insist upon the child conforming to them. Few mistakes are more destructive to its growth and development. How can a child become a law unto self, if never allowed to exercise its own judgment or will? Instead of saying that it can or cannot do a thing—as an exercise of parental authority—the proper way is to give it the facts and the evidences for and against the proposition, then say to it, "You think the matter over and I know that whatever you decide to be right you will do." It is far better that a child do wrong occasionally through an erring judgment or a wavering will, but finally come to be self-controlling, than simply to obey its parents submissively and fail to develop the governing power within.

THE RIGHTS OF CHILDREN.

The rights of children is a most important subject whether considered from a sociological, an ethical, or a legal point of view. The rights of every person are determined: (1) By his knowledge of the law; (2) by his willingness to obey the law. The first is essential

to the second. The citizen who knows and obeys the laws of the commonwealth enjoys perfect freedom within this limit. He is restricted only when he violates some law. The same general principle should be applied to children. Just as soon as they know and obey a law, they should be given perfect freedom to do as they please so long as they please to do right.

The child's rights then are to be determined by its knowledge and obedience to law. If a boy five years old by the exercise of his knowledge and his will is obeying the law of the home or the state, no parent, teacher, public official, nay not even a monarch or king, has the right to dictate to that child. A child, in knowing the law and obeying it, becomes a free moral agent whom even God would not restrict.

Now the point for parents to keep in mind is this: they have no right to exercise authority over the child in those things in which its wisdom and self-control are sufficient to cause it to do right. Their duty is to control it and direct it in those things wherein it is incompetent to direct and control itself. For instance: the child should early be taught to partake only of wholesome food and never to eat too much; but just as soon as it has the wisdom and will power to obey these laws the parental authority should cease. The same applies to all other laws governing self or the relation of self to others.

NOT "YOU" BUT "WE."

In impressing a law upon the child's mind the parent or teacher should always include self. Instead of saying, "You must not do this. You must do right. You must be good;" put it, "We must not do wrong," etc. The child should know that papa and mamma

must do right, be good, etc. This will prevent it from feeling that it is the only one that is being governed. It will help it to realize that law is something apart from parental authority, something that all must obey. Rarely, if ever, should the child be made to feel that the parent's will is law, but rather that the parent is the executor of the law.

HOW MONSTERS ARE MADE.

Parents who do not understand the laws of psychology frequently develop most undesirable traits in their children. They appeal to or govern them through their appetites and propensities; with the result that they develop the animal instead of the man. To illustrate:

Mrs. A—gets her boy to do what she wants him to by promising him a doughnut or some candy; Mrs. B—hires her boy to do right; Mrs. C—threatens to punish her boy if he does not do right, and Mrs. D—appeals to pride and tells her child how everybody will approve of his act. The results are that each secures conduct from an unworthy motive; and since every time we exercise a power we strengthen it, Mrs. A—'s boy becomes perverted in his appetites and refuses to do anything unless he can have something to eat; Mrs. B—'s boy develops the commercial instinct to a point where he becomes so selfish that he will not do anything unless he is doubly paid for it; Mrs. C—'s boy lives under constant fear and develops as a coward, will not act unless driven, but can be compelled to do anything right or wrong; Mrs. D—'s child develops a pompous pride and has no conscience beyond the approval of others. Each becomes a monster in his way.

In all, action springs from an unworthy motive. The mothers wonder why their once good little boys have become so selfish, willful, and ungovernable.

The why is very apparent to the psychologist. The continual excitation of the propensities to the neglect of the intellect, the conscience, and the sense of duty, has developed the former so far in excess of the latter as to make them the ruling elements in the character.

The wise parent never governs a child through its appetites or propensities, nor appeals to its baser nature when he wants conduct. *Children that are governed through their appetites in infancy are usually governed by their appetites in maturity.* Children whose every act of obedience is obtained by an appeal to some selfish motive become preeminently selfish in mature years and not infrequently lapse into crime. The appetites and propensities should be carefully guided and made subserviant to the will and intellect in every child, but under no circumstance should they be made the basis of conduct. In the animal they rule, but in man they should serve.

HOW MEN ARE DEVELOPED.

Intellect, conscience, and love should govern every life. Every worthy motive has its spring source in one of these three elements of character. Every child should be governed through these three factors in early life that it may be governed by them in mature years. To develop these qualities in the child they must be constantly appealed to and made the motives of conduct. To illustrate :

A mother wishes her child to do a certain thing. She should first kindly request it. If it refuses to act,

show it why it should do so. This will awaken thought and tend to strengthen its mind. Next appeal to its conscience, saying, "You know this is right. You want to do right, and I can depend on your doing right." Whether it obeys or not, its conscience will be quickened. Third, appeal to its affections, saying, "I know you love me, and you know how happy it makes me when you do right;" or, "Because of your love for me I know you will do this, for you know it is right and you always want to do what is right." Finally, if none of these secure the desired results, the mother should then say, quietly but firmly, "You must. You know it is right. You know you ought to do right. Now if you will not do what you know you should, then for your good, I must compel you."

Here it is well to explain to the child how all men have to obey the laws of the state; or how papa and mamma have to do right; that it may see its case forms no exception. If it still will not yield, some form of punishment may be necessary. Usually the will of the young child can be brought into subjection by compelling it to sit quietly on a chair and think about the matter for a few minutes.

The young child will not respond as quickly when its higher nature is appealed to as when promised a penny or an orange; but by repeatedly awakening the higher elements in its character, they will become so strengthened as to form the ruling motives. This accomplished, the child becomes a law unto self and only needs maturing to make it a manly man.

CORPORAL PUNISHMENT.

Corporal punishment is a relic of the age of brute force. It should never be resorted to except in extreme

cases where all other methods have failed. It is never necessary where a child is properly managed from the first, but may become necessary in the reformation of the spoiled child. My experience has been that when a child is so utterly bad that it can not be touched by kindness, love or counsel, can not be influenced by suggestion or example, it is seldom materially benefitted by punishment.

The parent often finds it necessary to spat the little meddling fingers. The young explorer in his search for knowledge must investigate everything about him and as a result is sure to trespass on the rights of others and meddle with many things not intended for his use. "Thou shalt not" applies to all, and the child must learn this law very early in life. Now, since it is able to feel before it can think or understand, physical punishment is often the quickest, if not the best way to make an impression on its consciousness. But this appeal to the soul through the sense of pain, if employed at all, should be used as little as possible and stopped altogether as soon as the child is old enough to be reached through its intellect, love, or conscience.

HOW TO PUNISH.

Some form of punishment is necessary in the regulation and control of nearly every child; but this does not necessarily imply physical punishment. Punishment should begin with the highest attributes in the child's nature susceptible to influence, and descend to the physical only as a last resort. That is to say: the parent should first strive to punish the child or produce the desired results by awakening its conscience. If this fails then appeal to the self respect or the affections.

If these are ineffectual then the child should be denied something that it wants, or compelled to do something it does not want to do. Finally, when all of these have failed physical punishment may be justifiable.

Corporal punishment should never be administered when either the child or parent is vexed or rebellious. The parent who strikes or whips in anger is unfit to have the management of any sentient life, much less the management of a child. To whip a child when rebellious, positive, or angry, only aggravates the rebellious spirit and augments the conditions that made whipping necessary.

If a child has done wrong and is to be punished for it, the punishment should be postponed until the following day, that both parent and child may have time for due consideration of the offense and the penalty to be administered. When the appointed time arrives the parent should talk to the child lovingly and kindly about its error, its rebellious spirit, and the necessity of the punishment. It should be made to understand it is not being punished out of revenge, but to help it do right; that this is all contrary to the wish and desire of the parent, and is resorted to only because everything else has failed. Punishment to be of any practical value must be sufficiently severe to make a deep, abiding impression. Afterwards the child should be treated kindly, and earnestly encouraged to do right; with the assurance that if it does so, the painful experience will never be repeated. One or two such whippings usually are all that are required for the control of even the most rebellious child.

THE BETTER WAY.

The better way is not to whip at all. In my dealings with the child life, I have never used any form of

corporal punishment, nor do I recommend it to others. *Love is the only power that will conquer a child, a people or a nation. All victories won by force are but battles deferred.* A rebellious spirit overcome by kindness will seldom trouble the parent again, but if suppressed by threats and force it is sure to become manifest at the slightest aggravation. Punish a child through its love and conscience and you make it a conformative, sweet, amiable companion ; punish it by fear and torture and you make it a rebellious slave.

Bertha Meyer in her little work on "Family Government" says: "A parent who does not know how to govern a child without whipping it ought to surrender the care of that child to some wiser person. Sportsmen once thought it necessary to lash their dogs in training them for the field. They know now that the whip should never be used. Horsemen once thought it was necessary to whip colts to teach them to start and stop at the word, and pull steadily. They now know that an apple is better than the lash, and a caress better than a blow. If dogs and horses can be thus educated without punishment, what is there in our children that makes it necessary to slap and pound them? Have they less intelligence? Have they colder hearts? Are they lower in the scale of being?

"We have heard many old people say: 'If we were to bring up another child we would never whip it.' They are wise, but a little too late. Instead of God doing so little for children that they must be whipped into goodness, He has done so much for them that even whipping can't ruin them—that is, as a rule. Many children are of such quality that a blow makes them cowardly, or reckless, or deceitful, or permanently ugly. Whipping makes children lie. Whipping makes them

steal. Whipping breaks their spirit. Whipping makes them hate their parents. Whipping makes home distasteful; makes the boys runaways; makes the girls seek happiness anywhere and anyhow. Whipping is barbarous. *Don't whip.*"

SCOLDING AND THREATENING.

Herbert Spencer in an essay on "The Rights of Children," says: "It is a real sin against the child's nature to scold it. There may be times when a short, sharp, severe reprimand, which is far from being scolding, is necessary; but constant scolding, which is nothing but fault-finding and reprimanding, is an error into which many excellent parents fall. It has little place in any true system of family government."

The child that is scolded for every little thing and continually found fault with, often becomes careless or indifferent and not infrequently willful or spiteful. Continually nagging a child destroys its finer feelings, dwarfs its self respect, and aggravates the worst elements in its character.

It is unwise to make threats or promises which are not to be fulfilled. Frightening children into obedience is as harmful as whipping; and when they learn that the parents are insincere, it not only makes them rebellious but destroys their natural respect for the parent. Temporary obedience may be obtained by deception but the final effects upon the child's character are nearly always harmful. I once heard a lady on the train say to her little boy, "I will chuck you out of the car window, if you do not sit down and be still." The child did not pay the slightest attention; no doubt his past experience had taught him that his mother often made threats and promises that she had no notion of fulfilling.

BUGABOO STORIES.

Young children are often seriously injured by bugaboo stories. The terrors of "the black man" or the dark room have destroyed the natural freedom, independence, and courage of thousands of children; making them cowardly, diffident, and timid for life. A mother once brought me a very nervous child, stating that it never seemed to sleep soundly and was frequently disturbed by bad dreams. While we talked the little one went to the door, whereupon the mother affecting fear, said, "Come back quick! The black man will get you! Look out, he is coming!" The child ran to its mother very much frightened and staid close to her side for several minutes. I said, "There is the cause of your child's disturbing dreams and extreme nervousness. These horrid day images are only repeated at night." Many children have been frightened into nervousness, frightened into ill-health, frightened into premature graves, by bugaboo stories. Only dense ignorance will excuse a parent for employing such uncanny, unwholesome methods in the government of a child.

THE LOST BOY.

In this commercial age the average father has little time to bother with his boy or get acquainted with his family. There are many excellent mothers, but there are comparatively few fathers who have learned the secret of getting into a boy's heart, keeping his sympathies, guiding his appetites, developing his virtues, and building him into a manly man. Jean Paul was perhaps not far from the truth when he said, "The education of most fathers is but a system of rules to keep

the child at a respectful distance from him and to train it more in harmony with his comfort than the child's strength ; or, at most, under a tornado of wrath, to impart as much instruction as he can scatter."

There is much truth in the old saying, "The hand that rocks the cradle rules the world ;" nevertheless, if the boy is to be saved the father must do his part. The hand that rocks the cradle rules the baby ; but when the baby boy enters the streets, he needs the counsel and companionship of his father.

There is something in every boy that demands the influence and masculine sympathy of the mature man ; few boys develop aright without it. The father who would save his boy should make a "chum" of him from early infancy. It is easy to guide a boy as long as you keep his confidence. If confidence is once lost it can seldom be restored.

A father can not be too careful about his personal habits. The average boy thinks his papa is about right, and consequently he feels he can do whatever papa does. The most effectual way, therefore, to direct a boy aright is to live an examplary life before him. It is all but impossible for a boy to go astray if he have the loving counsel and sympathetic companionship of a noble hearted, temperate, honest, pure-minded father.

The lost boy is usually the neglected boy, or the boy whose father placed a bad example before him. No man has a right to preach to his child what he lacks the moral courage to practice. The father who is not willing to give up his bad habits in order to set a good example before his children is unfit to be the head of a family. A father who was carelessly scaling a precipice was startled by the cry of his little boy, "*Choose*

a safe path, Papa, for I am following you!" Would that all fathers might hear the cry of this boy and choose a safe path for their boys!

NARCOTICS.

Narcotics are a man's worst foe. Their use is the chief cause of degeneracy. King Alcohol begets most of the dependent and delinquent classes. The hereditary effects of strong drink are most varied and far reaching, the second and third generation often suffering more than the first. Every child should be taught by example, precept, ond suggestion to abstain totally from the use of stimulants and narcotics in every form. If a child have an inherent appetite for stimulants it may be overcome: (1) by keeping it where it will not be exposed to the odor or taste of liquors; (2) by having it subsist on plain, wholesome food composed mainly of vegetables, cereals, and fruits, with but little meat and no condiments, tea, or coffee; by educating it to oppose this appetite as the enemy of its lite; (4) by repeatedly lodging suggestions like, "Yon are always temperate. You never do, you never will touch liquor. You despise strong drink. You are a teetotaler."

TOBACCO.

The effects of tobacco on the system are not unlike those of alcohol, except that they do not intoxicate. When used by the young, tobacco stunts the growth, weakens the nerve centers, impairs the intellect, inflames the passions, and blunts the moral sentiments. Seldom if ever has a student graduated with high honors from a reputable college, who began using tobacco

in early life. The United States Military Academy at West Point and the Naval Academy at Annapolis prohibit the use of tobacco by their students "*because repeated experiments proved that it weakened or deadened the mental powers.*" Out of 100 cigarette smokers in New York, 82 showed marked symptoms of heart trouble and nervous affection. After two years of total abstinence all but 14 had outgrown it.

Most children can be prevented from using tobacco by the application of the course just indicated for overcoming an inherent appetite for stimulants. True, it is impracticable to bring up a boy witout exposing him to the fumes of tobacco and other conditions calculated to awaken a desire to try it; but all may be educated against it, and if the education is begun early in life and proper suggestions lodged, its use can be prevented in most boys. Here, as everywhere, example is better than precept, although both are required. If a father uses tobacco, he should for the sake of his children give it up; if he continues to use it, his example and silent suggestions are all but sure to create an appetite in his children.

PART V.

THE INTELLECT.

The intellect is that part of man's psychic nature whereby he is able to perceive and learn; remember, recall, and know; think, cogitate, reason, and imagine.

The intellect is not a unit but a complex function of the soul resulting from the combined action, or co-ordination of many primary elaments or faculties. Each of these primary faculties has its specific center in the brain, the functional power and activity of which determine the strength of the faculty.

Rarely, if ever, are the primary faculties of equal strength; therefore, a person may have excellent powers of perception and memory of some things but be sadly deficient in others. True, one child will excel in the perception and memory of forms, faces, etc., but be deficient in the perception and memory of names; another will readily perceive and remember names and dimensions but cannot perceive or remember geographical locations or numbers. The child that excels in spelling is often deficient in the ability to comprehend the relation of numbers and vice versa. The student

that excels in the sciences is frequently poor in literature and the lauguages.

This diversity of gifts proves conclusively that the mind is not a unit, but, as before indicated, a complex function resulting from the combined action of many units of ever-varying degrees of strength and activity. This should teach us the necessity, and indicate the importance, of studying the mental peculiarities and gifts of each child, in order that we may meet the requirements of its nature.

The object of education should be to cultivate, develop, and strengthen the powers of the intellect. It is so to quicken, sharpen, and train the powers of perception that facts and conditions, things and the properties of things,—their individuality, form, size, location, color, relation, number, and order,—may be fully perceived; so to strengthen the memory and the power to recall, that all perceptions may be restrained in the mind and accurately reproduced as mental images at will; so to develop the powers of reason and imagination as to enable one to think and analyze, to form deductions from facts, and logical conclusions from known phenomena.

The second object of education is to acquaint man with himself and the world about him; to store the mind with facts and a knowledge of forces, laws, conditions, things, occurrences, etc.

DEFECTS IN EDUCATION.

In our present system of education the accumulation of knowledge is made the primary object; with the sad resmlts that instead of developing a strong, active intellect with keen powers of perception, a good

momory, vigorous reasoning faculties, and a lively imagination, we so stuff the mind with unassimilated facts that it can neither perceive clearly, remember well, nor reason logically.

Another defect in our present education system—which is largely the result of making the getting of knowledge the supreme object—is that it forces the same curriculum upon all; which curriculum is often most poorly adapted to the requirements of the individual student.

The educational system of the future will recognize the peculiarities of each pupil and adapt the training to his requirement. At present this can hardly be done in the school room, but it should be done in the home. The parents should make a careful study of the natural talents of the child and put forth special effort to strengthen the weaker faculties. Teachers should pursue a similar course so far as it is feasible.

THE SECRET OF EDUCATION.

Personal interest is the secret of education. Once get a child thoroughly interested in a subject and it will educate itself along that line. Few parents and teachers fully appreciate the importance of getting the child thoroughly enthused with the subject and eagerly anxious to know more about it. If there is but one hour to study, better spend three-fourths of the time, if need be, in creating a desire to know all about it, than the whole time trying to drill something into the child's head that it does not care to know. Without personal interest, we can not get that undivided atten-

tion which alone makes close, accurate perception possible.

A personal interest once established, an effort should be made to get the child to concentrate its mind upon the subject. Experience proves that whatever once fully occupies the mind to the exclusion of everything else, is seldom if ever forgotten. *Whoever can give his whole mind over to the perception of one thing, will be able to get a deep, abiding impression.* The trouble with most students is, that they scatter their attention and a divided attention is sure to result in an imperfect perception and an unreliable memory.

The child should not be required to keep its mind upon one thing more than a few minutes at a time. The time may be lengthened as the student matures; but it is always better, even for the mature mind, to concentrate all the attention upon one subject for a short time and then change to something else for a rest, than to try to work with a divided attention for a longer period.

PERCEPTION.

To cultivate the powers of perception in a child, the parent or teacher should first interest it so as to secure attention, then point out the details of the thing to be perceived that it may take accurate cognizance of it. This detailed perception will make an abiding impression resulting in a perfect memory. To illustrate: Suppose the perception to be made is that of a building. The child's attention should be called to its location, its size in comparison with other houses, the style of its architecture; the material of which it is constructed; the number, location, and form of the doors,

windows, etc. When the house has been studied in detail it will not be forgotten.

The same applies to the study of anything else —books, facts, things or theories: when all the details are impressed upon the mind the perfect image will be retained and can usually be recalled. The essential thing is to get the child to exercise its perceptive powers and take special notice of everything in detail. In addition to this, the law of suggestion may be successfully employed by saying to the child; "You will notice closely. You can get a perfect mental image."

One child will get a clear perception of form but will not remember names; others may get both of these but not remember places; therefore, it is necessary to call the child's attention especially to the thing it fails to perceive, and to make suggestions calculated to strengthen the deficient faculty. To illustrate: I once had a boy with me who was accurate in his perception of locations and things, but deficient in the memory of names. In going from city to city he would readily tell the location and architecture of our hotels but would never remember the names. Finally I insisted that he notice the name of the house, the form of the word etc., I had him write and repeat it. After a few months, he was able to give the names of our hotels quite as accurately as their location.

MEMORY.

Memory, like perception, is a complex function of the mind resulting from the combined action of many primary elements. The basis of a good memory has already been indicated—namely, clear, accurate, detailed perception. Whatever the mind once forms a

perfect image of, it retains. The power to recall, however, requires more than the mere possession of the image. Much that the mind holds subjectively cannot be recalled and made a conscious image. In cultivating the power to recall in the child, the first essential is to be sure that it has a clear, definite impression or image to recall. Second, it should be required to recall the image and re-express it a sufficient number of times to form a proper connection between the subjective and objective consciousness. Again, the power to recall can often be aided through the application of the law of association. By connecting things difficult to remember, with things readily recalled, the difficult one may be brought to the surface.

The power to recall can be greatly strengthened by suggestion. Hypnotic experiments have demonstrated this beyond a question. In many instances the power to recall has been greatly improved by a few treatments. Mental suggestion, however, cannot be expected to produce such wonderful results as are reported by hypnotists; but if properly and faithfully employed will prove highly beneficial. The parent or teacher who would employ suggestion in strengthening the memory of the child should first see to it that the child has a clear, definite concept of the thing to be remembered, then say to it, in a deliberate, firm, impressive manner: "You will not forget this. You can, you will be able to recall it perfectly." By repeating the thing to be remembered and following it with appropriate suggestions several times the power to recall can rapidly be improved even in the most dull or forgetful child.

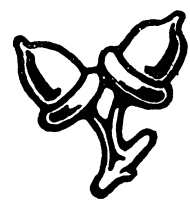
REASON.

Every child should be taught to do its own thinking. It should be encouraged to discern the relations

of cause and effect. It should be induced to find out for itself the why and the wherefore of things ; to make its own plans ; to weigh facts and draw conclusions. A little tact on the part of the parent or teacher will enable him to lead the child to make simple deductions and thus awaken the desire and ability to reason. Never answer a question for a child that it can answer for itself. The better way is to ask it questions calculated to suggest to its mind the answer it seeks. If need be, supply it with facts but insist on its drawing its own conclusions.

PREMATURE DEVELOPMENT.

It is unwise to crowd the education of a child beyond the natural order of growth. Thousands are injured by premature development. Precocious children exhaust the vital forces through the brain, with the sad results that the body fails to develop as it should. A strong mind and successful life work require a hale, vigorous body to support the brain ; and it is a great mistake to educate the child so fast as to restrict its physical development.



PART VI.

LESSONS ALL SHOULD LEARN.

The laws of brain building and soul growth by mental suggestion are applicable to the development of every faculty in the human mind and every trait of character; but the limitations of this booklet do not permit the further illustration of these laws. Therefore, we shall endeavor to make a brief statement which, with slight variations, will be applicable to all conditions and requirements; trusting to the judgment of the parent and teacher to apply the rules here given in formulating suggestions. We shall then point out some of the more important traits of character that should be developed in every child.

THE FUNDAMENTAL LAW.

The fundamental law of brain building and soul growth is: *Normal activity strengthens, inertia weakens.* Therefore, to increase the functional power of any faculty, feeling, or sentiment, it is only necessary to exercise it habitually. To diminish any element of mind or character it is but necessary to leave it dormant.

A general rule for formulating affirmations calculated to be used as suggestions is: Whatever we would become (or have the child become) that affirm, we can, we will, become. The formula presented in the old re-

vival hymn can hardly be improved upon, "I can, I will, I do believe." Thus we should affirm: "I can remember, I will remember, I do remember, I can be honest, I will be honest, I am honest," etc.

Once more I repeat, that an affirmation to become a suggestion and have any practical value upon the mind or character, must be pronounced slowly, firmly, earnestly, and impressively; with a sincere faith believing that the thing affirmed now is. The potency of a suggestion is determined largely by the degree of earnestness with which it is impressed and the faith we have in its efficacy.

TEMPERANCE.

Every child should learn the lesson of temperance. Learn to abstain from whatever is harmful and be moderate in whatever is beneficial. Many who never use narotics are most intemperate in other ways—intemperate in eating, intemperate in the expression of their passions and emotions, thoughts and sentiments. One of the supreme objects of all culture is to make one self-possessed, conservative, and temperate in all things.

ENERGY.

Some children are by nature highly energetic and aggressive. Such must be kept engaged in doing something useful or they will get into mischief. These aggressive little folks can not be kept quiet and whoever attempts to restrict them will have his patience sorely tried. The better way is to interest them in something they can spend their energies on; giving them sufficient variety to make it entertaining and prevent them from over-doing. Children deficient in energy should

early be given little tasks to do, things not too difficult, and then be hopefully encouraged with the assurance that they can do them. As the energy increases, the tasks can be made more difficult. The lazy child can often be improved by having it work with other children; its self respect will induce it to keep up with, or do as much as the others. Out-door sports, which require activity and physical exertion, are highly beneficial in cultivating the energies.

IDLENESS.

An idle moment is a dangerous moment. Idleness restricts development. Idleness begets vice. An idle life is an unhappy life. An inactive mind is always susceptible to evil impressions. Activity gives life. Hard work gives strength of body; hard study gives strength of mind. Those who are constantly employed at something useful or beneficial are usually happy. Girls and boys alike should be taught to employ every conscious moment in some useful activity. The boy who does not learn to do hard, steady work rarely succeeds in life. Idle girls seldom become good women.

FRUGALITY.

Every child should learn the value of a dollar, should be taught to earn money and to save it. No matter what may be one's condition in life, he should be able to be self-sustaining and self-supporting. Great wealth today is not positive assurance of wealth tomorrow; moreover, the child of wealth needs to learn the lesson of economy quite as much as the child of poverty. Extravagence begets vice, fosters pride, and degrades character. Some children are naturally highly acquisi-

tive, having not only the desire but the ability to make and to save money; in such, the instinct needs only to be guided aright. Others are quite deficient in the ability to make and to save; such should be given a chance and encouraged to earn money in early life. They should be required to save their earnings, to pay for their own clothing, or something in which they have a personal interest; thus they will learn the value of a dollar and the necessity of economy in spending it.

CONTINUITY.

One thing at a time and that done well, is the secret of success. The child should be taught to complete whatever it begins. Scattered forces are rarely effectual. A moderate degree of intelligence and energy persistently applied to one business will accomplish much more than great mentality and energy badly scattered. The young child should be encouraged even in its play to complete everything it begins, to do whatever it does well.

SELF RESPECT.

Self respect strengthens character. Egotism is odious; but a good degree of self appreciation enables one to command the respect of others, and is a constant check against doing what is unworthy. This quality should be cultivated in most children. It is unwise to call the child stupid, lazy, mean or anything calculated to lesson its self respect or self reliance. The better way is to encourage, to affirm that it is going to be what it should be.

SENSITIVENESS.

Many children are supersensitive by nature. They are easily wounded by a word and ever alive to praise or blame. *Such should neither be praised nor blamed*, but influenced through other channels until the supersensitiveness is outgrown. This unnatural approbation, or desire for the approval of others, frequently combines with a personal pride to that degree that expediency takes the place of conscience. The thought is not what is right or best, but what others will say. Unless this tendency is corrected it usually results in a haughty pride, or an artificial life.

FRANKNESS AND CANDOR.

A frank, candid manner promotes honor and integrity. Mental reserve is sometimes necessary in protecting self or others but if carried too far becomes deception. I have noticed that frank, communicative persons seldom lapse into vice or crime. Children should be encouraged to confide in their parents, to hold no thought, desire or purpose that they would be ashamed to have written on their forehead. If all could realize that there are no secrets in the psychic world, that the All-seeing Eye penetrates the darkest soul, it would tend greatly to establish virtue and honor.

HABIT A LAW OF MIND.

What we do or think repeatedly by choice becomes habitual or involuntary ; therefore, good habits tend to make the involuntary life and impulses honorable and righteous, while bad habits make vice all but imperative. All children should learn this law and be steadily

encouraged not only to avoid the formation of bad habits but to form habits of promptness, exactness, truthfulness, fidelity, etc., that these may become integral parts of their character.

TACT.

Every child should be taught to be practical. Many who have enjoyed excellent educational advantages fail in life from want of tact. To make a child practical it should first be taught to use its eyes. A close observing eye, a good memory, and a putting-things-together head teach the most valuable lessons of life. When a child has learned to notice closely it should then be encouraged to use its wits in planning ways and means.

POLITENESS AND AGREEABLENESS.

True politeness is true kindness delicately expressed. A happy, agreeable, polite, sunny manner is of priceless value in the struggles of life. A rough, crude, or discourteous exterior blocks the way to success for many otherwise worthy men. The lady who is always refined, sunny, and agreeable, who is truly polite, courteous, and kind to all, is sure to become a favorite. It is a law of mind that whatever we express, we build into our own natures; therefore, the child that is taught to be polite and agreeable under all circumstances, is sure to develop into a beautiful, refined character.

THE AFFECTIONS.

Philosophers may be ruled by reason, but the masses are controlled by their emotions. Law reigns in courts of justice but love governs human hearts. The affections of the child should be cultivated from early

infancy and wisely directed. By parents' manifesting a loving, tender spirit toward their children, not only when they are good but when they are naughty, they will be able to create a wealth of affection in their hearts which will give them a charm and sweetness for life. *We are all influenced more by those we love than by those we hate.* Parents who are wise enough to take advantage of this law will be able to control and direct their children aright.

HOME INFLUENCES.

The home life is perhaps the most potent factor in the formation of character. When on the streets or in public, all are more or less guarded and restricted and hence less susceptible; but in the home there is complete relaxation and therefore susceptibility. Every little jar or discordant note has its influence upon the developing child. Every sunny smile, word of cheer, or touch of kindness is like the touch of the artist on the canvas; it adds beauty and perfection to his masterpiece. Fortunate indeed is that man or woman who can look back to the old fireside and see in its flickering light the kindly face of a wise, temperate father and the sunny smile of a gentle, loving mother! Very few children who come from happy, sunny homes go astray.

BOYS AND GIRLS.

Boys and girls should grow up together. It is more easy to direct the emotions of those who have the constant companionship of the opposite sex than of those who do not. The girl who has never been allowed to associate with boys until almost grown, frequently falls in love with the first young man she

becomes intimately acquainted with. Boys denied the refining influence of girls are often uncouth or given to vice: It is unwise to tease a child about its sweetheart ; the continual agitation only deepens the emotion. Boys and girls should be instructed as to what is proper but be allowed to play, study, and grow up together with as little thought of the matter of sex as possible.

PERSONAL PURITY.

Every child should be taught the laws of personal purity. Many require counsel before the age of six, if secret vices are to be prevented ; others do not require it until twelve. Nearly all parents postpone these matters, three to five years longer than they should. It is better to be a little in advance of the requirements than too late. Overly particular and prudish parents often assume that because their child has been prevented from associating with the perverted, it needs no instruction in personal purity ; a greater mistake could hardly be made. The spring source of vice is more often within. My experience in directing the lives of several thousand children has taught me two things : (1) only about one child in a hundred receives proper instructions early enough to protect it ; (2) that the very nice boys and girls,—whose parents have presumed to keep them innocent, by keeping them ignorant and protected from perverted children—are nearly all victims of secret vice.

Ignorance is a poor guide to virtue. Every child should be lovingly and wisely instructed relative to the uses and the abuses of the sex function. *A single warning is not sufficient and does but little good.* We continually instruct the intellect and repeatedly appeal to conscience to make the child honest ; in like manner,

we should thoroughly instruct and repeatedly encourage it to keep its every thought and desire pure. It should be taught that impure thoughts and unchaste desires are seeds of vice, which if planted in the head and heart are sure to have their fruition in conduct.

SELF PROTECTION.

Self preservation, or self protection is the first law of nature. The surest way to protect self is always to be pronounced on the side of right; to manifest only the good and seek the same in others. By protecting self in all ways we protect others. Human nature is weak and therefore is to be trusted only within the bounds of reason. We have no right to tempt others or put ourselves under temptation. The child should be taught to be self protecting; should learn to be diplomatic and discreet; to keep its own counsel, and to be quick to discern an evil person or an evil influence.

FORETHOUGHT.

Forethought and carefulness are not hereditary but acquired traits. Some children learn to be careful and thoughtful much more readily than others, but all require training in these qualities. A good plan is to point out to the child, after it has made a mistake, how it might have avoided the error had it noticed, or duly considered the matter. By frequently referring to the child as being thoughtful, careful, and always reliable it will be encouraged to become so.

ORDER AND SYSTEM.

Order and system prevail throughout all nature; without them the universe would soon be reduced to

chaos. He or she who would accomplish much in life must be orderly and systematic, not only in doing, but in thinking. The child should be taught to have a time and a place for everything; to be systematic, regular and orderly in whatever it does.

SELF-CONTAINING.

There are many who have never learned to be self containing. They must be entertained by someone or something outside of self, or they become restless and miserable. Often this condition leads men and women into doubtful company, or causes them to patronize low-class entertainment. The child should be taught to be self-engaging that it may not be dependent upon others for its happiness. Its mind should be directed to reading good books, to the study of art, literature and science, that it may have something with which to entertain itself. Meditation is the way to truth. Solitude has lessons for all—lessons that can be learned in no other school.

EXPRESSION.

The power of expression should be cultivated, rather than restricted in the child. Even the most gifted linguist can give expression to but a fraction of his thoughfs, desires, and aspirations. One half of the world's best thought is lost because the thinker can not exress his ideas. The child should be encouraged to talk, should be taught to speak grammatically, and to express itself clearly and concisely. Concise expression promotes definite thinking. All slang should be eliminated and verbosity discouraged.

IMAGINATION.

Imagination or creative fancy is the highest power f the h uman mind. It should be cultivated in most children, In some, however, it is so strong as to cause them to exaggerate. This tendency can usually be overcome by calling the child's attention to its exaggeration in the presence of the facts. Many children exaggerate through a desire to excite approval or surprise in others; such should be taught that the simple truth is always more interesting than the exaggerated account. There is a vast difference between this tendency to magnify the truth, and real deception caused by selfishness, secretiveness, or a weak conscience; the latter requires persistent moral training, the former is usually outgrown.

THE SENSE OF HONOR.

"An honest man is the noblest work of God." Deception is the most universal sin of the race. The paramount need of the world today is moral conviction. The sense of honor should be cultivated in all children; to do this the parent should be strictly honest with them. The common custom of telling children that the moon is made of green cheese, etc., of misrepresenting: i gs in order to control them; of practicing deception with friends and neighbors in their presence; all tend to destroy their innate sense of honor. How irrational for a mother to expect her child to be honest, when she repeatedly requests the servant, in its presence, to inform the unwelcome caller that she is not in! The child should be placed on its honor, and its word depended upon. It should be encouraged to be faithful, honest, and straightforward in all ways. If it

deceives the parent and afterwards confesses its error, it is not wise to chasten it for the wrong it has confessed, lest it be driven to further deception. The better way is to forgive the present error, thank it for its frank confession, and give it such instructions as are calculated to prevent the repetition of the error.

KINDNESS.

Kindness is the most divine virtue of the human soul. Brotherly love with kindness toward all and malice toward none, is the cream of all religions. By example and precept the child should be taught to be kind to everybody and everything. No other training will tend so much to overcome selfishness in every form. It should know that it is unkind to complain, to find fault, to be selfish, or to destroy the happiness of others by the recital of its troubles, likes, and dislikes. The cultivation of this sentiment should begin in early infancy. When the child has been wronged it should be encouraged to forgive the wrong and return good for evil. It should be taught that by being kind and gentle to pets and playmates it will develop a beautiful character. If the element of kindness is thoroughly instilled into the child's nature, it will prevent its becoming selfish, harsh, or cruel in mature years.

REVERENCE.

A due sense of reverence for God, for old age, for superiors, and for law are indispensable to a noble character. The lack of true reverence and faith are among the great problems, not simply of the church, but of the state. No child's education is complete until its

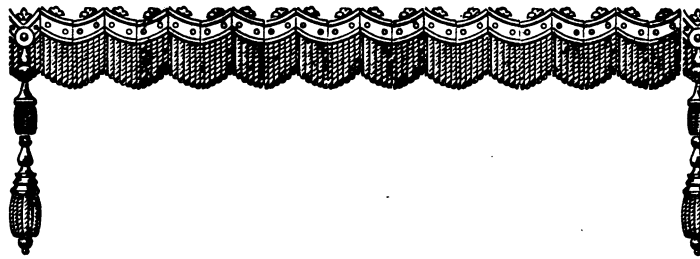
sense of reverence has been awakened and strengthened. The parent who neglects the child's religious training, neglects what is most important for its success: its usefulness and its welfare in this life as well as the life to come. The little mind and heart are very susceptible to religious influences. If the child is told in simple language of the heavenly Father, His kindly interest, His watchful care, and His forgiving spirit, it will come to love Him and reverence Him. When this love has once been established, the child may then be told of the Father's will and the necessity of obedience. In this way the very essence of religion may be made a part of the young life. Parents are often much alarmed about the morals of their children as they approach manhood or womanhood, and well they may be; but if the sense of honor, of kindness, and of reverence are thoroughly established in a child's character before it reaches the critical period, it is not likely to go astray.

CHRIST THE TRUE IDEAL.

In character building a perfect pattern, a correct ideal is indispensable. From the lives of great men and women we can get much that is helpful; one is an example of courage, another of conviction, another of faith, another of wisdom, and another of self-sacrifice. By presenting the virtues of noble character to the child it may be inspired to become like them; yet there is but one perfect pattern, but one life which embodies all the virtues. Nineteen hundred years ago, God so loved the world that He gave His Son who revealed to humanity the perfect man. The Christ character should be presented in simple story to the young. It should be made the rule of conduct in the lives of all.

Educational Problems

BY JOHN T. MILLER.



EDUCATIONAL PROBLEMS.

BY JOHN T. MILLER.

The nineteenth century was one of material and intellectual progress. It boasts of more important discoveries and inventions than all previous centuries combined. This progress is largely due to the greater attention which the sciences received in education and the more correct methods of studying them. This is especially true of physics and chemistry.

The twentieth century begins with excellent prospects of becoming a century of physical, moral, and spiritual progress. Altho the gross materialism of the past century permeates our entire system of education and leads the youth toward atheism, there is setting in at the present time such a powerful reaction toward idealism and spiritualism, (not spiritism) that the materialistic and atheistic tendency will be overcome and the pendulum of thought will swing to a normal position.

During the present year (1901), a professor in the University of Chicago stated that the highest institutions of learning in America, are practically centres of atheism. Any one familiar with the work done in these institutions knows this is true. There are many eminent scientists who try to explain the problems of life by the principles of chemistry and physics. With them

the physical organism is the all important thing. They believe that the brain secretes thought as the liver secretes bile; that the mind is the product of the body, consequently when the body ceases to act there will be an end of the individual. Because Woehler produced a substance similar to urea in the chemical laboratory, and because other so-called organic substances have since been formed, it is claimed that vital force and chemical action are the same; or that the same laws govern the action of plants and animals that govern chemical action.

This is a fundamental error which has greatly retarded the progress of the biological sciences and has brought about as great a variety of opinions among modern scientists as existed among the ancient philosophers. Vitalism has been unpopular for half a century; but recently some of the most eminent scientists of Europe and America are defending it. They are arriving at the conclusion expressed by Paul the apostle, that we have a spiritual as well as a physical body.

Once in possession of a correct knowledge of the relation of mind and body and of the laws governing them, we have a good foundation upon which to build a harmonious system of education. In theory we educate the whole child now, but in practice the intellect receives a disproportionate share of attention. This defect was evident to Horace Mann, the most eminent educator of the nineteenth century, when he gave utterance half a century ago to the following:

"When I look back to the the playmates of my childhood; when I remember the acquaintance which I formed with nine college classes; when I cast my eye over the the circles of men with whom professional and public duties made me conversant; I find amongst all

these examples, that, for one man who has been ruined for want of intellect or attainment, hundreds have perished for want of morals. And yet, with this disproportion between the causes of human ruin, we go on, bestowing at least a hundred times more care and pain and cost in the education of the intellect, than in the cultivation of the moral sentiments, and in the establishment of moral principles. From year to year we pursue the same course of navigation, with all these treasure-laden vessels going down to destruction around us and before us, when, if the ocean in which they are sunk were not fathomless and bottomless, the wrecks, ere this would have filled it solid to the surface."

Conditions have not been greatly modified since that time and it remains for the present and future generations to correct this wrong tendency. One of the greatest needs of the present is a more perfect knowledge of the laws governing physical and mental development.

MORAL PURITY.

Prudery and mock modesty have prevented proper instructions concerning the education or proper control of man's master passions. The natural result is that at a time when wonderful progress is being made in many departments of human endeavor, sexual sins are the cause of more sorrow and degradation than any other evil excepting the drink habit. False and degrading opinions regarding the legitimate function of the sex power have delayed progress toward a higher standard of morality. The necessary training in this important subject has not been sufficiently emphasized either in the home or in the school. Educators of all

times have been silent on this important question until the great apostles of moral education, Horace Mann and Karl G. Maeser, emphasized it with tongue and pen. Dr. Maeser's in his recent work, "School and Fireside" says:

"There is a certain degree of prudery prevailing among parents and teachers in respect to the relationship of husband and wife, a relationship which their children or pupils are expected to enter into sooner or later. No one expects to occupy a position in business life without having informed himself in regard to its requirements, and sought advice from those interested in his welfare, or otherwise posted himself on the subject. But young people of both sexes are suffered to enter into the most sacred relationship of life without one word of counsel.

"And this is not all: There is not an experienced teacher in the land that has not noticed with aching heart the slimy trail of the serpent, the symptoms of secret vices, on the countenances of some of his pupils. Attempts to confer with the parents in such cases, for the purpose of securing their co-operation in the rescue of their child from the inevitable consequences of such habits, are too often met by a stolid indifference, an offended incredulity, or even by personal insults."

" * * * Let the teacher in private interview approach the afflictcd one, of his or her own sex, in great kindness, patience, and purity. Thus many a young life is rescued from destruction, and started anew on a path that leads to health, prosperity, and usefulness.

"In schools where both sexes are taught, but where only male teachers are laboring, there should be a wise and experienced woman chosen as matron to

talk with the girls and instruct them on moral and hygienic principles pertaining to the nature and mission of their sex."—School and Fireside, page 41.

On page 68 of the same work the author says: "In this connection it is my duty again to call the attention of parents to the principle of chastity. This virtue is violated to a far greater extent than most parents are aware of, and needs the watchfulnes and anxious care of every educator. Especially are the secret vices fastening their fangs, to an alarming extent, upon the bodies and souls of our children. When once bitten by the serpent in this way, the rescue from the inevitable calamities to follow, will become more difficult in proportion to the delay."

Again on page 340, Dr. Maeser says: "The terrible curse of secret vices, of flippant and impure talk and language among the youth, of obscene pictures, of uncontrolled associations and companionships among the youth of both sexes, are the evils which sound education has the mission to counteract and eventually to overthrow in order to prepare a people worthy to meet the Prince of Peace at his second coming."

The best minds of our nation are at work to overcome these evils; and the interest in them should become universal, because the welfare of our country demand sa radical change from prevailing conditions. Some of these vices are often spoken of as necessary evils, but the best informed scientists condemn such a thought. The Philanthropist of January, 1895, contains the following:

"In view of the widespread suffering, physical disease, deplorable hereditary results, and moral deterioration, inseparable from unchaste living, the undersigned members of the medical profession of New York and

vicinity, unite in declaring it as our opinion that chastity—a pure, continent life for both sexes--is consonant with the best conditions of physical, mental, and moral health."—Doctors Roosa, Smith, Keyes, Currier, Mendelson, Thompson.

The secret vices and other sexual sins must be attacked from the standpoint of the thought: "From the fullness of the heart the mouth speaketh." Most acts have their origin in thought. When the conversation of men and boys is of such a nature always that women and girls may be present and listen to it; when the conversation of parents is of such a nature that children may with profit listen to it,—boys and girls will grow up with the pure thought uppermost in the mind, and mental unchastity will not be as common as it is today. Vulgar conversation is one of the chief causes of sexual sins.

Boys and girls should be taught early in life the scientific truth that every thought and action influences the body: the countenance shows the results of the thoughts or the actions whether they be good or bad.

A poet has said:

"The human face I love to view
And trace the passions of the soul;
On it the spirit writes anew
Each changing thought as on a scroll.

"There the heart its evils tells
And there its noble deeds will speak,
Just as the ringing of the bells
Proclaims the knell or wedding feast.

"How beautiful love's features are—
Enthroned on nature's radiant face!
Like some rare jewel bright and fair,
Worn by the fairest of our race.

"But vice and hatred, how they mar
The form and countenance of man!
And from the heavenly land will bar
The face that has not God in man."

The education of greatest value is that which develops the godlike and builds character. True manhood and true womanhood is the best capital which young people can acquire.

RELIGIOUS TRAINING.

Spirituality and veneration are not the strongest traits in the American character. In this mercenary age religious training is a secondary consideration with many people. In the minds of many, theology and religion are one; but technically speaking, theology is the theory, religion the practice; theology a knowledge of scripture, religion the practice of the precepts contained in scripture. A knowledge of revelation may bring about no change in the individual, while true religion universally practiced will bring about the brotherhood of man, and banish the common selfishness of today. True education in the home, in the school, in the pulpit, on the platform, and thru the press, will gradually bring about this desirable condition.

All truth is included in true religion and when we learn to live by the combined light of revelation and science, rapid progress will be made toward more ideal conditions.

PHYSICAL EDUCATION.

A sound mind in a sound body, was a motto with the Greeks. Their simplicity of life with abundant

physical exercise made them a strong and healthy people. Health is a natural condition; disease is the result of disobedience to hygiene and sanitary laws. At the present time our habits are so far from normal that few persons have perfect health. The violation of natural law in eating, drinking, working, sleeping, in the breathing of impure air, in permitting unsanitary surroundings, in being jealous, envious, and entertaining other improper mental conditions,—is the cause of much disease.

If exercise alone were sufficient to make a people strong, farmers and mechanics should have perfect health, but they have not. A perfect system of education would permit students to graduate in better physical condition than when they began their studies. The increased interest in athletics may aid in bringing about such a condition; but the great disadvantage of some college sports is that they do not give exercise to those who most need it. In foot-ball and some other games, those who least need the exercise are the ones who get it all. We have reason to believe that Swedish gymnastics and some other methods of physical exercise will greatly aid in improving the health and physical conditions of the youth.

PREVENTION OF DISEASE AND RATIONAL METHODS OF CURE.

England's greatest sanitarian, Sir Benj. Ward Richardson, stated a few years ago at the Sanitary Institute that "Cleanliness covers the whole field of sanitary labors. It is the beginning and the end. Practiced in its entirety it would banish all disease from the

earth." Revelation harmonizes with this statement. We are told in the Word of Wisdom that by obeying the principles there explained, we shall have health, endurance, and great intellectual power. This statement is a rebuke to those who look upon all disease as a divine dispensation and not a result of violated law. The Greeks, Romans, and other Orientals, while at their best, had little need of physicians because they obeyed the laws of nature.

Dr. Benjamin Rush states in his Medical Inquiries that a century ago the city of Bergen, Norway, with 30,000 inhabitants, had only one physician and he was supported at public expense. At the present time there is an average of one physician in the United States to 600 people, and our medical colleges are turning them out at the rate of 6,000 a year. According to Dr. Jacobi of New York, the people of the United States spend $200,000,000 a year for patent medicines and about the same for drugs prescribed by physicians. That is equal to about $23.50 for every one of the 17,000,000 children attending the schools of our nation.

In spite of this great army of physicians, this great expense of drugs, there is no noticeable improvement in the health of the people. We try to atone for our physical sins by swallowing poisonous drugs. This process begins at birth and continues throughout life. Infants are forced to swallow Mrs. Winslow's Soothing Syrup, which has killed thousands and permanently injured many thousands; paregoric, which is a compound of benzoic acid, camphor, oil of anise, glycerine, opium, and alcohol; castoria and other soothing syrups containing opium. Later in life there is a long list of nostrums for every known disease.

The ethics of pharmacy forbids the advertising of

patent and proprietary remedies. They are to be sold in the same manner as drugs prescribed by physicians. But every conceivable method, legitimate and illegitimate, is used to bring these nostrums before the people. Under the heading of "Medical" advertisements in newspapers the Journal of the American Medical Association recently said:

"If the remedies are harmless and will not accomplish the results covertly claimed for them, then they are frauds and humbugs of the most villainous kind. On the other hand, if they are efficacious in the manner intended, then their sale and use is criminal, and the newspaper that admits such advertisements is a participant in the crime. The editor can take whichever horn of the dilemma he chooses; in advertising such remedies he is either selling his space to humbug people or is allowing the space to be used for criminal purposes. He cannot plead ignorance. When certain pills are advertised as "monthly regulators"; safe and sure; never fails; and when the advertiser says, "Send for woman's safeguard," there is no doubt as to what is meant. The editorial apology is pitifully weak, not to call it anything worse. "Money talks" altogether too much with the advertising department of the daily press, and marality and even common decency must take a second place".

Our best newspapers permit medical sharks to impose upon the people thru their columns. These charlatans give free samples of their drugs and resort to various tricks to catch their victims. The medical puffs so common in newspapers are an insult on the intelligence of the people. A knowlege of the cause and proper treatment of disease will put an end to this sort of quackery. Drug medication of all kinds is rapidly

losing favor with the public and the medical profession.

In speaking on this subject Huxley and Youmans state in their physiology: "All, who have watched the progress of the healing art in recent times, will note that among the most enlightened practitioners there has been a steadily diminishing confidence in medication and an increasing reliance upon the sanitary influence of nature. It is notorious that in proportion to people's ignorance of their own constitution and the true causes of disease, is their crednlous confidence in pills, potions, and quackish absurdities; and while this ignorance continues, there will of course be plenty of doctors who will pander to it. And not the least of the benefits likely to follow the better diffusion of physiological and sanitary information, will be the protection of the community from the numberless impostures of charlatanism and a better discrimination of the qualifications of competent physicians."

A volume might be filled with similar utterances by eminent physicians. A few only will be given.

John Mason Good, F. R. S., said: "The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are, in the highest degree, uncertain; except, indeed, that they have destroyed more lives than war, pestilence, and famine combined." If these drugs are so uncertain in the hands of skilled physicians, they are much more so when taken haphazard by the public.

Dr. Oliver Wendell Holmes, who was for forty years professor in Harvard Medical College stated: "A medicine—that is, a noxious agent, like a blister, a seton, an emetic, or a cathartic—should always be presumed to be hurtful. It always is directly hurtful; it may sometimes be indirectly beneficial. Throw out

a few specifics which our art did not discover, and the vapors which produce the miracles of anesthesia, and I firmly believe that if the whole materia medica, *as now used*, could be sunk to the bottom of the sea, it would be all the better for mankind—and all the worse for the fishes."—Medical Essays, page 203.

Again Dr. Holmes says: "The disgrace of medicine has been that collossal system of self-deception, in obedience to which mines have been emptied of their cankering minerals, the vegetable kingdom robbed of all its noxious growths, the entrails of animals taxed for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained, thrust down the throats of human beings suffering from some fault of organization, nourishment, or vital stimulation."—Medical Essays, page 260.

In a speech before the British Medical Association in 1901, Dr. Goodheart stated: "Coming then to drugs, why do we give them? To cure disease, you answer at once, and think the question unnecessary. But wait a minute; drugs are given for several other reasons, some of which are far less free from criticism: sometimes because the patient will not be happy till he gets them; sometimes to hide our ignorance or to mark time while we watch and wait; and then we often give drugs as an experiment in the hope that they may do good. All treatment by drugs is more or less of an experiment."

In 1888 Dr. S. Wier Mitchell wrote in his book "Doctor and Patient":

"There are those of my profession who have a credulity about the action of drugs, a belief in their supreme control and exactness of effect, which amounts to superstition, and fills many of us with amazement. This

form of idolatry is at times the dull-witted child of laziness, or it is a queer form of self-esteem, which sets the idol of self made opinion on too firm a base to be easily shaken by the rudeness of facts. But if you watched these men, you would find them changing their idols. Such too profound belief in mere druge is apt, especially in the lazy thinker, to give rise to neglect of more natural aids, and these tendencies are strengthened and helped by the dislike of most patients to follow a schedule of life, and by the comfort they seem to find in substituting three pills a day for a troublesome obedience to strict rules of diet, of exercise, and of work."

We cannot hope for better results in medicine before the present system is displaced by a better one. Many promises have been made, but they have not been fulfilled. Nearly a hundred years ago Dr. Benj. Rush, the most eminent American physician of his time, said:

"From the review of what has been effected within the last nine and thirty years, in lessening the mortality of many diseases, we are led to look forward with confidence and pleasure to the future achievements of our science.

"Could we lift the curtain of time which separates the year 1847 from our view, we should see cancers, pulmonary consumptions, appoplexies, palsies, epilepsy, and hydrophobia, struck out of the list of mortal diseases, and many others, which still retain an occasional power over life, rendered perfectly harmless; *provided* the same number of improvements shall be made in medicine in the intermediate years, as have been made since the year 1776."—Medical Inquiries, Vol. 4, page 249.

No physicians of the present time would admit that less progress was made in the profession during the

nineteenth than during the eighteenth century; yet a half century later than the time stated by Dr. Rush, we find these diseases among us and as fatal as ever. One person out of seven dies of consumption. Cancer is still a fatal disease and the others are with us.

In small-pox and vaccination conditions are the same. In 1786 Dr. Rush stated:

"Small-pox is disarmed of its mortality by inoculation."—Med. Inq. Vol. I., page 122. This was ten years before Edward Jenner gave his great delusion to the world; so inoculation, not vaccination disarmed (?) small-pox of its mortality.

In 1809, Dr. Rush said: "The smallpox, once the most fatal and universal of all diseases, has nearly ceased to occupy a place in our bills of mortality, by the introduction of vaccination into our city (Philadelphia)." It is surprising that nearly a century later, Nov. 17, 1901, the following news should come from the same city: "Vaccination results in death. Seven victims are dead. Board of Health rescinds order of compulsory vaccination of school children."

The results with anti-toxin treatments are equaliy bad. Twelve children recently died of lockjaw or tetanus brought on through anti-toxin treatments. Serum therapy has been condemned by many of the best physicians.

In a recent number of the Journal of the American Medical Association Dr. Chas. H. Shephard says: "The use of vaccine, tuberculine, anti-toxin, and even animal extracts, has been found to be attended with disadvantages. The most desirable in the list of artificial remedies seems to have some drawback, and though the search has been long and diligent, success in finding a panacea is as far off today as it was a hundred years

ago. The mere list of fads that have had their day, to be laid aside for new ones, would fill volumes."

The tendency of medical practice is away from drugs and to physiological remedies. Blackison & Sons, the leading medical publishers of America, are publishing a series of eleven volumes on non-drug medication, written by eminent American physicians. A large volume entitled Rational Hydrotherapy by Dr. J. H. Kellogg was published by the F. A. Davis Pub. Co. of Phila. during the present year. A work of 2,000 pages with many illustrations by Dr. Bilz of Germany is devoted to non-drug medication and has passed through one hundred editions. Nearly one million copies have been sold. Numerous smaller works have recently appeared; and the works of Drs. Trall, Jackson, Shew, Gully, Johnson, and others have been studied by thousands.

In writing an address for the British Medical Association on "Medicine of the Future," Dr. Austin Flint stated: "It is a pleasant thought that hereafter the practice of medicine may not be so closely interwoven as hitherto, in the popular mind, with the use of drugs. The time may come when the visits of the physician will not as a matter of course involve the cooperation of the pharmacist; when medical prescriptions will be divested of all mystery and have no form in the way of fortifying the confidence of the patient. The medical profession will have realized a high ideal position when the physician, guided by his knowledge of diagnosis, the natural history of diseases, and existing therapeutic resources, may, with neither self-distrust nor the distrust of others, treat an acute disease by hygienic measures without patent medication."

Here is a great work of education. The most pro-

gressive physicians now treat all disease without drugs; by means of diet, massage, hot and cold applications of water or hydrotherapy, Swedish gymnastics, electrotherapy, and other hygienic measures. It is much more convenient for the physician to prescribe and the patient to take drugs, than to apply and take hygienic or physiological treatments; but in the latter treatment the system is clean after recovery, while in the other case the body is permanently injured by the drugs.

So deeply rooted is the drug evil with many people that progressive physicians who would use better methods, find it a difficult task to convert their patients from the idea that they must have some drug everytime they are ill. A large per cent. of the people are opposed to the use of drugs and welcome better methods of treatment. They cannot always obtain this in the regular profession, hence they go to the irregular physicians. This is one reason for the rapid growth of hygienic or physiological treatment, and has caused the remarkable growth of osteopathy, Christian Science, Metaphysicial healing, and a long list of other new pathics.

At the Utah State Medical Convention, Oct. 2, 1901, a physician recommended the use of opium, strychnine, whiskey, and capsicum in the treatment of pneumonia. It is not surprising that experienced physicians would say that drugs have killed more people than war, pestilences, and famine combined.

The time of the Medical profession has been so monopolized in hunting bacteria that they have had no time to devote to rational methods of preventing and treating disease. On this question the Medical Brief quotes Dr. Currie as follows:

"The baneful results of this theory [the germ theory of disease] are many. It directs the attention of the public from the real cause to a supposed one—a mere hiding around here and there to escape bacilli when their minds should be directed to the living of such lives as God ordained they should live, thus maintaining a standard of vitality against which the onslaughts of bacilli are vain. This theory turns our physicians from health directors to vermin slayers. It turns them from physiology to toxicology. They cease instructions for rearing healthy children and excite the innocent public with vain imaginings concerning the 'invisible bacilli.' To germ theorists is due the charge of 'going off after strange gods.' They influence the minds of the innocent public with the invisible —the imaginary, when the great need is a knowledge of tangible realities."

The true methods of preventing disease are neglected. Dr. Gould, editor of American Medicine, and one of America's most eminent medical authors, says in Borderland Studies: "How difficult it is to get either the profession or the public to take any interest in prevention! Rather than stop the causes once for all, all prefer to peck away at the ever-recurrent effects * * * It is becoming more evident that hygiene, with its hundreds of subordinate departments, and its thousands of meeting-points with human life, is becoming antonomic, so far as medicine is concerned, and that soon hygiene and medicine will not only possibly be distinct callings, but that they will necessarily be distinct * * * Its significance is manifest in the fact that with the progress in civilization cure must more and more yield to prevention, so that as all wise minds seek to forefend coming ill, the function of the therapeutist

as such must be one of progressively lessening influence, whilst that of the preventer must be one of continuously enlarging influence."

Reasonable observance of hygienic and sanitary laws with proper nursing of the sick would greatly reduce the death rate among the people.

PURE AIR.

Proper ventilation is yet an unsolved problem. Under the best conditions it is difficult for persons employed indoors to secure sufficient air. A large per cent of the people breathe vitiated air in their homes. In public buildings the air usually becomes so foul that it is a fruitful cause of disease. Even in the summer time, when an abundance of fresh air may be obtained without cost, many suffer from the want of it. Public places are closed after having been occupied, and remain closed until they are again occupied. Even in our churches this condition is common and causes drowsiness. The impurities thus circulated are very offensive to the sense of smell. If they were perceptible to the sight greater efforts might be made to avoid them.

FOODS: THEIR COMBINATION AND PREPARATION.

In order to build up the various tissues of the body, repair the waste, and produce the necessary strength and vitality, certain elements are essential. Chemical analysis shows that at least twelve elements are essential to all living organisms. These elements are or-

ganized by the vegetable kingdom. The animal kingdom is dependent either directly upon the vegetable kingdom or indirectly upon other animals for food. Animals are unable to use unorganized or mineral matter.

In selecting foods it is essential that such be chosen as contain the elements in the same proportion as they are found in the body. As there are very few foods containing the elements in the proper proportion, the same results may be obtained by combining two or more foods. While it is consistent with good health to have a great variety of foods, the variety should not be at a single meal. Certain foods, such as fruit and vegetables, do not digest well together, and should not be eaten at the same meal. Cereal foods harmonize with most others. The question of proper food combination is receiving much attention at present and is very important in retaining health. It is ably treated in a series of articles on the Philosophy of Eating, by Dr. S. W. Dodds of St. Louis, Mo., which are being published in Health Culture. J. H. Kellogg also ably treats the question in a book called The Stomach.

The food question is the most complex in the entire list of hygienic subjects. All are agreed that pure air is essential to health. There is general agreement regarding exercise, sleep, proper mental conditions, etc., but there is no general agreement concerning the food that is best. Experiment has shown that proteid foods are essential to life. This element is found in greatest abundance in beans, peas, lentils, grain, lean meat, cheese, and eggs. Where all of these are omitted from a dietary the body is not properly nourished. Grains, nuts, and legumes contain much nourishment in a concentrated form, while most fruits and the watery vegetables are about 90 per cent water and only 10 per cent

nourishment. Fruits are, however, a valuable food on account of the acid they contain. Meat and potatoes each contain about 75 per cent of water and 25 per cent of nourishment. Fruits are best in the raw state, but starchy foods are most easily digested when well cooked.

Our dietetic sins are so common that we are justly called a nation of dyspeptics. What can we do to remove that reproach? We must discard the use of alcoholic drinks, tea, coffee, tobacco, spices, unwholesome meats, and bread made of superfine flour; we must not wash down our food at meals and thus dilute the digestive fluids; we must not fry our foods; we must not tax our digestive organs to digest pickles and sour krout, which are composed of 97 per cent of water and 3 per cent of cholera morbus; soda biscuits must be discarded; the use of candy and sweetmeats must be restricted.

"But," some say, "what shall we eat, then?" Eat good, honest bread, which is a real "staff of life." Eat the numerous palatable preparations of grains, legumes, such as lentils, peas, and beans, nuts, fruits, and vegetables. If these numerous foods are not a sufficient variety, animal products may be added.

The food originally intended for man is mentioned in Genesis 1, 29, where we read, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green

herb for meat and it was so." This law has never been revoked.

In the Voice of Warning, which has had a greater circulation in Europe and America than almost any other book except the Bible, the author quotes the above passage and then states: "Every thing that grew was just calculated for the food of man, beast, fowl, and creeping thing; and their food was all vegetable. Flesh and blood were never sacrificed to glut the soul, nor gratify their appetites." Appostle P. P. Pratt in the same work states that the time will again come when man will not eat his fellow creatures.

In the 15th verse of the Word of Wisdom we read that God made the beasts of the field, fowls, and all wild animals to be eaten only in times of famine and excess of hunger. In the same section man is permitted to eat them in winter or cold weather, but is told that it is displeasing to the Creator when they are eaten in the summer.

There is a scientific truth contained in this suggestion. Meat is stimulating and would be more injurious in summer than in winter. But if man can live without meat during the summer time when he does his hard work, it is certainly possible for him to live without it in winter when he usually does not work so hard. The present tendency in the scientific world is away from a flesh diet. Speaking on this subject Sir Henry Thompson, the highest authority on foods in England, says:

"It is a vulgar error to regard meat in any form necessary to life. Nitrogenous food man must have, but it need not necessarily be in the form of meat, which to many has become partially desirable only by the force of habit, and because their digestive organs have thus been trained to deal with it."

Practical Dietetics by W. Gilman Thompson is the most recent and authoritative American work on this subject. On page 23 the author states: "There is a constant tendency to eat too much meat, and when its effects are not counterbalanced by free outdoor exercise, it produces an excess of waste matter which accumulates and causes billiousness, and sometimes lithiasis, gout, etc. * * * Errors in diet are far more common on the side of excessive meat eating than the eating of too much vegetable food, especially among civilized communities."

Speaking on the ethical side of the question, the Prophet Joseph Smith said: "Men themselves must become harmless before they can expect the brute creation to be so. When man shall lose his own vicious disposition and cease to destroy the inferior animals, the lion and the lamb may dwell together and the sucking child may play with the serpent in safety." Life of Joseph Smith by George Q. Cannon, page 167.

In Sec. 49 of Doc. & Cov. we read: "Wo be unto man that sheddeth blood or that wasteth flesh and hath no need." From the evidence produced we see that there is no need except in case of famine or excessive hunger. Scientific investigations have shown that by living strictly to the letter of the law, cancer, gout, trichiniasis, tapeworm, and other diseases would not be so common.

Sacred and secular history furnish abundant evidence that the highest development may be obtained without eating the flesh of animals. Josephus informs us that legumes formed the chief diet of the builders of the great pyramids. It is thought that the red pottage for which Esau sold his birthright was made of

the red lentil. The "pulse" upon which the Hebrew children grew so fair ad strong was made of legumes; peas, beans, and lentils. We read in Daniel 1,8: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank * * * So he(the eunuch) consented to them in this matter, and proved them ten days. At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse, and for these four children, God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams."

Such was the natural result of obedience to this law. We are told in the Word of Wisdom that if we obey the laws explained in it we shall have health, "and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint." It shows plainly that natural laws are eternal, and the same results will always follow obedience to them.

Last Sunday a presiding officer in a church said that he knew a family where all the members are strict observers of the Word of Wisdom and yet all of them had small-pox last winter, hence in their case, at least, the disease was a divine dispensation. We often hear people say that if the Lord wants to try them by sending them disease they must submit. It is surprising that in spite of the word of revelation and the light of science, Christian ministers continue to preach at almost every funeral, "The Lord giveth, and the Lord taketh away, blessed be His name."

It would be nearer the truth to say that certain laws have been given us. Our ancestors for many generations have violated them, and we continue to violate them, hence our bodies have become weak and are prepared for disease. If we return to natural laws, disease will gradually diminish and more people reach the allotted age of three score years and ten, or even a century. This is the promise of science, the word of revelation, and the teaching found in the Journal of Diseases. A quotation from a sermon by President Geo. Q. Cannon, who gave much study to the question of dietetics, is to the point. He says:

"We are told, and very plainly too, that hot drinks —tea, coffee, chocolate, cocoa, and all drinks of this kind are not good for man. We are also told that alcoholic drinks are not good, and that tobacco when either smoked or chewed is an evil. We are told that swine's flesh is not good, and that we should dispense with it; and we are told that flesh of any kind is not suitable to man in the summer time, and ought to be eaten sparingly in the winter.

"* * * I believe that we enslave our women; we crush out their lives by following the pernicious habits of our forefathers in this respect. We sit down to table, and, especially if we have friends, our tables are covered with every delicacy and variety that we can think of. I believe in variety at different meals, but not at one meal. I do not believe in mixing up our food. This is hurtful. It destroys the stomach by overtaxing the digestive powers; and in addition to that it almost wears out the lives of our women by keeping them so closely confined over cooking stoves.

"We can have a diet that will be nutritious, tast-

ful, and delightful to us, and easy to digest; and yet not wear out the lives of our mothers, wives, daughters, and sisters in its preparation.

"These are topics that should claim the attention of all Latter-day Saints because they pertain to our everyday existence here on the earth; and if we follow the course marked out, and seek to follow the counsels given, the result will be that, here in the valleys we shall raise a race of men who will be the joy of the earth, whose complexions will be like the complexion of angels—full of health, purity, innocence, and vitality; men who will live until the wheels of life will stand still in consequence of the gradual decay of the body; not afflicted and brought to the grave prematurely by disease engendered by improper feeding and other unhealthy habits."—Journal of Discourses, Vol. 12, page 221.

This is an exposition of the principles that were given "by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the lasf days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are, or can be called saints." We have had these principles for nearly sixty-nine years. The reader is left to judge for himself how much progress we have made in the observance of them. They are the a, b, c, of health culture; science gives us a more complete exposition of them. The great sanitariums apply them in the treatment of the sick with remarkable results.

By hygienic living the Shakers have banished fevers and other diseases from their community for thirty years. In 1863 the Seventh Day Adventists made these princi-

ples a part of their religion. Their interest in them has continued to increase until today they are doing more in precept and example to teach healthful living than is any other denomination. The regular medical college conducted by them stands alone among medical colleges in emphasizing hygiene, sanitary science, and physiologic thereapeutics or non-drug treatment. Thy have a large number of sanitariums that are conducted in strict harmony with the word of wisdom.

This great work is not limited to any sect or denomination. Dr. Trall of New YeW York began a work along these lines more than half a century ago which is being ably carried on by the numerous graduates of his College of Hygeio-therapy. It is becoming evident to many people that the greatest and most lasting pleasure, is obtained by yielding obedience to natural law. Thus with the thinking portion of humanity these principles are continually becoming more popular, but in the mad rush for wealth these valuable principles are lost sight of by many. On the editorial page of the Christmas number of "Success" for Dec. 1901, page 1201, there is an article on The Danger of Commercialism. The editor says:

"One of the greatest dangers that threaten American institutions, to-day, is commercialism. Our strenuous life, with its hurrying and striving to get rich, tends to foster the spirit of greed and traffic—hunger; and the spirit, in turn, tends to develop our material and coarser faculties. Materialism is written all over American life today. In the anxious pursuit of dollars, many feel that they cannot afford time to develop their social side. The fairest, the most beautiful possibilities of our civilization are too often trampled under foot in the mad rush for money, as if wealth were the only

good; fame, or notoriety, the great desideratum; and political power, the supreme object of life." The physiological effects of this rush are far from desirable. A knowledge of physiological law is of vital importance and yet this is the most despised in our long list of school studies and usually receives least attention.

In speaking of the importance of this study Herbert Spencer, the most popular philosopher of today, says: "If any one doubts the importance of an acquaintance with the fundamental principles of physiology as a means of complete living, let him look around and see how many men and women he can find in middle life, or later, who are thoroughly well. Occasionally only do we meet with an example of vigorous health continued to old age; hourly do we meet with examples of acute disorder, chronic ailment, general debility, premature decreptitude. Scarcely is there one to whom you put the question, who has not, in the course of his life, brought upon himself illness from which a little knowledge would have saved him. Here is a case of heart disease consequent on a rheumatic fever that followed a reckless exposure. There is a case of eyes spoiled for life by overstudy. Not to dwell on the natural pain, the gloom, and the waste of time and money thus entailed, only consider how greatly ill health hinders the discharge of all duties,—makes business often impossible, and always more difficult, produces irritability fatal to the right management of children; puts the function of citizenship out of the question, and makes amusement a bore. Is it not clear that the physical sins—partly our ancestors' and partly our own—which produce this ill health deduct more from complete living than anything else, and to a great extent make life

a failure and a burden, instead of a benefaction and a pleasure?"

This thought is more vigorously expressed in Dr. Maeser's book on education, School and Fireside, page 330. He says:

"I venture to say that in all civilized communities, exclusive of the tenement districts and hovels of misery, crime, and squalor in many of our large cities, far more infants die or contract diseases leading to imbecility or premature death, than would be the case if proper hygienic precautions were taken. 'Prevention is better than cure,' is an old adage. Fresh air, eating and drinking regulated according to the principles of the Word of Wisdom, healthful exercise, loose clothing, regular hours, a cheerful and contented spirit, cleanliness etc., are some of the antidotes for disease. But notwitshtanding all these precautions, there are still agencies at work which are traceable in some instances to ancestry, back into the 'third and fourth generation.' If thou art so unfortunate as to be the possessor of such an heritage, live it down by a virtuous and well regulated life, that the curse may not descend to thy posterity. There is no need that thou shouldst fall heir to the responsibility of it, too."

These truths are all self evident, yet they have been discoursed upon until they have become threadbare, with apparently little effect upon the lives of the people. Even in our Church colleges, where all are supposed to be trained in correct habits of life, it seems impossible for the graduates to hold an Alumni banquet without such unhygienic foods as lobster salad, hot rolls, ham, pickles, oyster patties, coffee, chocolate etc. With such a disregard for healthy principles among the most

learned, what reason have we to hope for rapid improvement among those who have not had an opportuuity to study these principles? The editorial by Prest. Jos. F. Smith, on the Word of Wisdom in the Imrpovement Era for Oct. 1901, is to the point on this question.

In speaking on the influence of food upon the health, Sir Henry Thompson, the most eminent authority on dietetics, says:

"I have come to the conclusion that more than half the disease which embitters life is due to avoidable errors in diet, * * * and that more mischief, in the forms of actual disease, of impaired vigor, and of shortened life, accrues to civilized man from erroneous habits of eating than from the habitual use of alcoholic drink, considerable as I know that evil to be."

On the same subject Sir Benjamin Ward Richardson, England's greatest sanitarian, said:

"If we consider the amount of ill temper, despondency, and general unhappiness which arises from want of proper digestion and assimilation of our food, it seems obviously well worth while to put forth every effort, and undergo any sacrifice, for the purpose of avoiding indigestion, with its resulting bodily ills; and yet year after year, from the cradle to the grave, we go on violating the plainest and simplest laws of health at the temptation of cooks, caterers, and confectioners, whose share in shortening the average term in human life is probably nearly equal to that of the combined armies and navies of the world."

STIMULANTS AND NARCOTICS.

According to the American Grocer, the people of the United States spent for beverages, during the year 1900, $1,228,674,925.00 divided as follows:

Alcoholic drinks, - -	1,059,563,787
Coffee, - - - - -	125,798,530
Tea, - - - -	37,312,508
Cocoa, - - - - -	6,000,000
	$1,228,674,925

The drink bill in this country still amounts to $16.17 a year for each person. While there seems to be a small improvement in this evil, morphine drunkards are rapidly increasing in number, and the tobacco bill would greatly increase the above figures. When we know that the time and money spent in growing and preparing these destroyers of humanity are worse than wasted, we realize that it is an enormous drain upon our country, to say nothing of the vice, crime, misery, and degradation caused through their consumption.

It is gratifying to know that the instructions given in our schools concerning these evils have been declared substantially correct by the leading scientists of the present time. These evils cannot be overcome by legislation alone. A great and consistent educational work must be connected with the legislation. If the truth concerning these destroyers of life were advertised as deligently in public and private places as the evils themselves are, conditions would improve more rapidly. The alcohol problem has acquired new interest since Prof. Atwater made known thru the government bul-

letins, the result of his experiment with alcohol. He held that in small quantities alcohol is a food. His opinion is not entertained by many of the most eminent investigators or experimenters of the effect of alchohol on the animal organism. During the present year(1901) the American Medical Temperance Association, which is composed of America's most eminent physicians and scientists, passed the following resolutions condemning Dr. Atwater's views:

"Whereas, the American Medical Temperance Association, the members of which are physicians and medical teachers who have devoted years to the study of alcohol and its effects, and who are conversant with the work done by scientific men the world over to determine the effect of alcohol when given in any quantity, have noted the teaching of Professor W. O. Atwater, of Wesleyan University, upon the food and medical value of alcohol as set forth by him in the pages or the influential lay press, be it

"Resolved, that this Association utterly repudiates the pro-alcoholic doctrine of the said Professor W. O. Atwater as being contrary to the evidence deduced by scientific experimentation, and that his conclusions are unwarranted by the evidence resulting from his own experiments, be it further

"Resolved, That this Association regards the teaching of Professor W. O. Atwater as erroneous and a source of danger to the laity inasmuch as such teaching contributes toward the increased consumption of alcoholic beverages by giving supposed reason for their safe use.

"N. S. DAVIS, M. D., President,
"T. D. CROTHERS, M. D., Secretary."

Thus the question is as before. The people will not solve the liquor problem as long as parents ferment fruit juices in their homes and give the product to their children. Some of the worst cases of drunkeness in our communities have been from drinking hard cider and home-made wine. If these fruit juices were preserved in their natural state, as fresh food is prepared for winter use, they would furnish an indispensable article of diet; the decaying process thru which they pass makes them a poison. We cannot work in the soot without getting black, neither can we take into our systems diluted poisons without suffering the evil consequences. Total abstainence from alcoholic drinks, tea, coffee, cocoa, chocolate, tobacco, and spices, which are all considered as drugs in works on materia medica, would bring about a transformation morally, financially, socially, physically, and intellectually. The good effects would not be limited to one generation but would bless all future generations.

The evils of the liquor traffic are clearly protrayed in the following advertisement which appeared in the Fayetteville (Tenn.) Express, and was paid for by H. F. Johnson, a saloon keeper:

"Friends: Having opened a commodious shop for the sale of liquid fire, I embrace this opportunity to inform you that I have commenced the business of making drunkards, paupers, and beggars for the sober industrious and respectable portion of the community to support. I shall deal in family spirits that will excite men to deeds of riot, robbery and blood, and by so doing diminish the comfort, augment the expense and endanger the welfare of the community. I shall undertake at a short notice and for a small sum, and with

great expectation to prepare victims for the asylums, poor-houses, prisons, and gallows. I will furnish an article that will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable. I shall deal in drugs which will deprive some of life, many of reason, most of prosperity, and all of peace; which will cause fathers to become fiends; wives, widows; children, orphans; and all, mendicants. I will cause many of the living generation to grow up in ignorance, poverty, and crime, and prove a burden and a nuisance to the nation. I will cause mothers to forget their offspring, and cruelty to take the place of love. I will sometimes even corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church, and cause spiritual, temporal, and eternal death."

HEREDITY.

During the nineteenth century wonderful progress was made in developing better breeds of horses, cattle, sheep, hogs, dogs, poultry, and other domestic animals. Inferior fruits an dvegetables have been transformed into varieties that are a beauty to behold; but most people are unaware that the same laws apply to the development of the human species.

At a recent stake conference, the presiding Elder counseled the people to "improve their stock, get better breeds, use the latest improved methods in farming, as this is a day of improvement." In this commercial age the development of domestic animals and vegetables is emphasized, not because we value them more highly than our own children, but because they

have a commercial value. There is too much of a tendency to look to our schools for a complete development, forgetting that they are helpless unless they receive children with a foundation laid upon which to build.

Rousseau, Pestalozzi, Froebel, and other great educators, developed correct methods of training the intellectual powers of the child. Mr. Combe, Horace Mann, and other great reformers, developed a system of education which provides for the harmonious development of all the child's powers, but were unable to lead from the actual to the ideal in a single generation. The question of heredity is of such great importance that there has been an effort recently in some parts of our country to improve conditions through restrictive legislation. In speaking on this question half a century ago, one of the greatest philosophers of his time suggested the following:

"If wise legislation, or the law of God, would punish with just severity the crimes of adultery or fornication, and would not suffer the idiot, the confirmed, irreclaimable drunkard, the man of hereditary disease, or of vicious habits, to possess or retain a wife * * * The false and corrupt institutions, and still more corrupt practices of 'Christendom' have had a downward tendency in the generation of man for many centuries. Our physical organization, health, vigor, strength of body, intellectual faculties, inclinations, etc., are influenced very much by parentage. Hereditary disease, idiocy, weakness of mind, or of constitution, deformity, tendency to violent and ungovernable passions, vicious appetites and desires, are engendered by parents, and are bequeathed as a heritage from generation to generation. Man becomes a murderer, a thief, an adulterer, a drunkard, a lover of tobacco, opium, or other nause-

ous or poisonous drugs, by means of the predisposition and inclinations engendered by parentage."—Key to Theology, page 156.

These important principles are worthy of more attention than they receive even at the present time from parents and educators. It is like forcing water up a hill to restrain faculties that are too strong, and develop those that are deficient, but the welfare of humanity demands the effort.

In speaking on the question of heredity the great leader, Prest. Brigham Young, said half a century ago in addressing the people:

"Some of your children are affected with humors in the head and blotches upon the body and other ailments; and some of you have pains in various parts of your bodies. The fathers and mothers have laid the foundation for many of the diseases, from generation to generation, until the people are reduced to their present condition. The people have laid the foundation for short life thru their diet, their rest, their labor, and their doing this, that, and the other in a wrong manner with improper motives and at improper times.

"It is for us to stop the tide of degeneracy—to lay the foundation for a return to the position from which the human family has fallen. We have that privilege by keeping ourselves pure. If we take the right course, our children will live longer than we shall, and their children shall surpass their fathers and have longer life, and so on, till they attain to the age of those who lived in the early period of the world."—Journal of Discourses, Vol. 2, page 269.

Frances Willard once said: "When I was a girl, for a woman to know very much about maternity and heredity was enough to make her morals questionable.

Now, for the prospective mother not to understand these things is known to be criminal. What was deemed a vice under the artificial light of false modesty, under the true light of higher culture has become a virtue."

This change of sentiment is very encouraging, altho many are still passively interested in this important problem which is a key to the solution of the problems of vice, crime, pauperism, greed, disease, and many vital and social questions.

CLOTHING.

The essentials in dress are comfort, protection, and beauty. Many of the fashions that are popular thruout Christendom have their origin in the scum of Parisian society. One extreme follows another, causing a great and unnecessary expense. In the grotesque forms that become popular, all the essentials of dress, comfort, protection, and beauty are sacrificed, and the body is distorted in every conceivable manner.

Some of our young ladies are continually speaking of the physical sins and imperfections of young men; but the bad habit of smoking and chewing tobacco, which is so common among young men, is not conducive of as much harm as is the habit of restricting the body, a vice so common among women. The normal waist of girls ten to twelve years of age is twenty-four inches. As they grow older the waist diminishes in size until adult life is reached when it becomes ridiculously small. This physical sin establishes a false standard of beauty and is one of the principal causes of disease. The abdominal organs are displaced and are unable to perform

VENUS DE MILO.

FASHIONABLE WAIST, 1902.

INSIDE VIEW OF HEALTHY FIGURE

INSIDE VIEW OF CORSET DEFORMED FIGURE.

ABNORMAL FIGURE.
STYLE OF 1902

HYGIENIC DRESS.

their normal function. The cuts accompanying this writing, were obtained at the most fashionable ladies' tailoring parlors in Salt Lake City and the manager considered them very fine, hence they are no exaggeration.

The corset liver and the tobacco heart are two products of fashionable society; nervousness may be the accompaniment of either of the two evils. Altho the restricted waist is an indication of poor judgment, it is no less hygienic than to trail long skirts in the mud, tobacco spit, and other filthiness, as is common with the followers of fashion. There is no need of following a ridiculous simplicity in dress; but beauty and health are in no way related to the prevailing fashions.

Of course, no ladies wear tight clothing. Mrs. F. W. Parker, who has done much to introduce better fashions among the American women, says that she was the only lady she ever knew who would admit that she wore tight clothing. She repented and became a great benefactress of her sex. Many of America's most intelligent women are obeying common sense rather than fashion. There is gradual progress toward a higher standard. The cut representing hygienic dress is taken from the Battle Creek Sanitarium Dress System developed by Miss Tabor. This system is becoming popular, and if universally adopted in civilized coutries, would be a boon to humanity.

In head-wear man is a greater sinner than woman. Baldness is largely due to wearing unventilated hats. Hatless men and women do not become bald, and people who suffer from baldness usually retain their hair below the crown of the hat.

In a recent number of the Pathfinder of Washington, D. C., there is a report of a lecture on the evolu-

tion of dress, by Prof. Albert Schneider of Northwestern university. He said the evolution has really not been carried very far, and cited the present stiffy starched dress-shirt of men as only a slight departure from the bronze breast-plate of the early Romans. He says that men and women are essentially barbaric in their tastes as to dress, and is especially severe on the fur boa as a weak revival of the time when men loaded their wives with tokens of bravery in the pelts of the wild animals they had killed. He says that birds and plumes and other marvelous "creations" are simply an outcropping of the ideals that found earlier expression in claws, buffalo tails, and eagle feathers. Clothing was first adapted by primitive races for ornamental purposes rather than for warmth; and this idea still largely governs.

There is at the present time the best fashion in shoes that has prevailed for a long time. Several features about the prevailing fashion are ideal. The wide toes, the low broad heels, the wide, thick soles are features that should always be in fashion. The feet of an infant meet all the way to the end of the great toes, but fashion turns out the toes so that it is exceptional to find a normal foot among adults. Corns and bunions are caused by poorly fitted shoes; and the best remedy for them is to remove the cause. When we try to get shoes to fit our feet instead of our mind, much irritability, and nervousness may be avoided. Comfortable shoes loose clothing suspended from the shoulders, and properly ventilated hats, are improvements that are very desirable.

CONCLUSION.

There are other educational problems, besides those mentioned above, that are closely connected with the future welfare of humanity. The various problems of sociology have received more attention during the last decade than ever before. The progress of humanity depends upon their solution. We have reason to look for great developments along these lines during the next quarter century. One of the saddest thoughts is that with all our boasted civilization we have not yet found methods of settling difficulties without going out into the battle field and shooting each other. The time is rapidly coming when we shall be considered patriotic in other ways than singing:—

"The army and navy forever;"

—when it will be considered more patriotic to live the laws of nature and of our country than to wage war against our fellow men. When that time comes—and it may come in the near future—Christian will not take up arms against Christian, nor brother against brother. Our national and international difficulties will be settled in a more humane way. The bounties of the earth will be more equally distributed. Happiness and plenty will take the place of misery and sorrow.

In treating the Educational Problems considered here, I have quoted the leading scientists and philosophers, because the ideas expressed are so different from prevailing conditions; yet no one familiar with fundamental principles will say the expressions are extreme. They are in many respects ideal and beyond our present reach; but the ideals of one generation become the practices of the next. The present must be disturbed

in order to improve the future. In our advancement we do not always emphasize those things most that are of greatest benefit to humanity. The result is that individual and social progress is retarded and that which has only temporary value receives attention. The future is bright and full of promises.

"I hear a song
Vivid as day itself; and clear and strong
As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune.

"He prophesies—his heart is full—his lay
Tells of the brightness of a healthful day!
A day not cloudless, nor devoid of storm;
But sunny for the most, and clear and warm.

"He sings of brotherhood, and health and peace;
Of days when jealousies and hate shall cease;
When war shall die, and man's progressive mind
Soar as unfettered as his God designed.

"It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain tops reflect it calm and clear;
The plain is yet in shade, but day is near!"

School and Fireside

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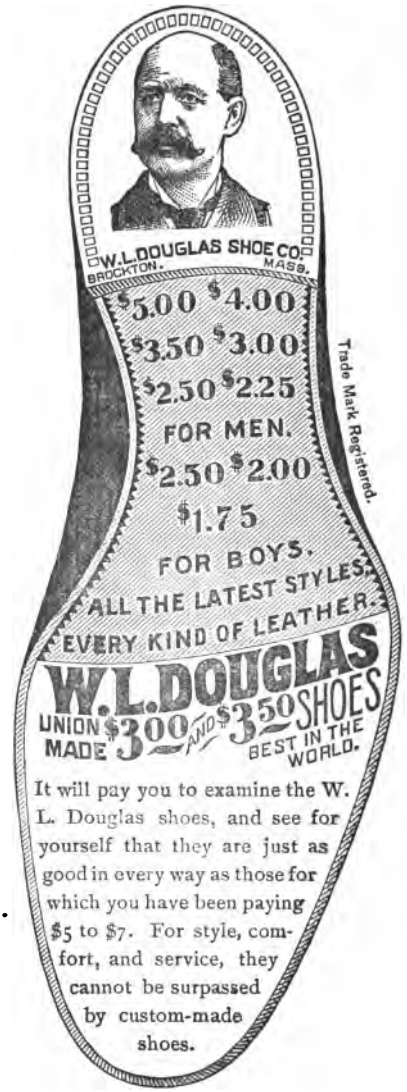
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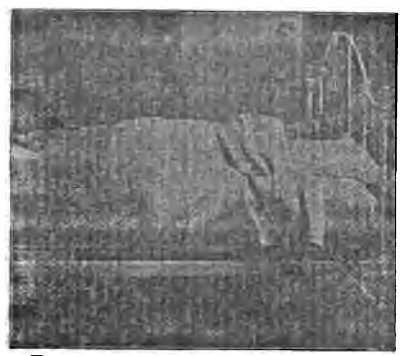

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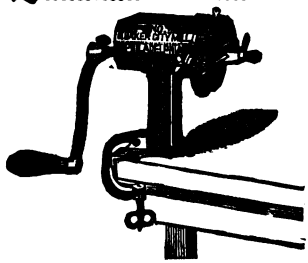

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